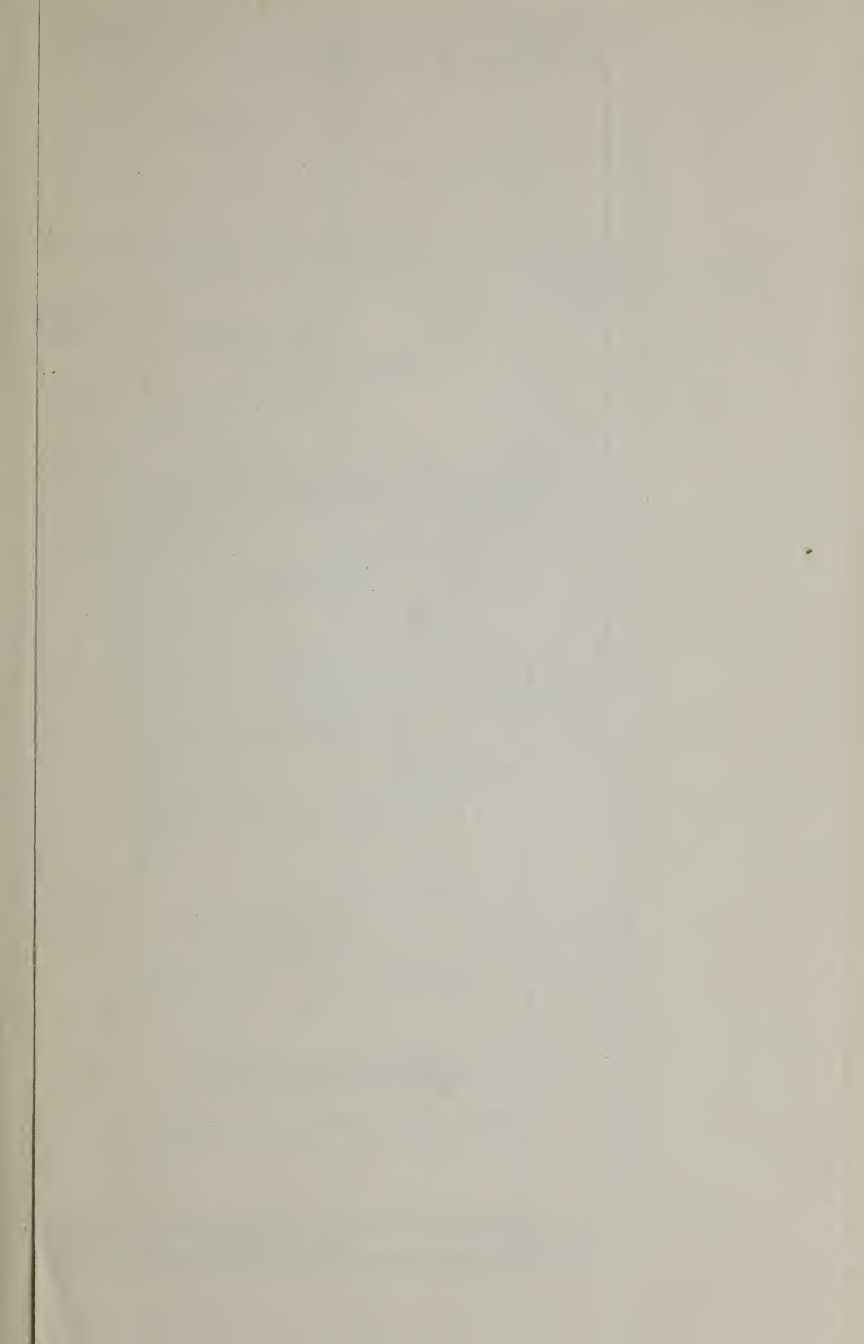
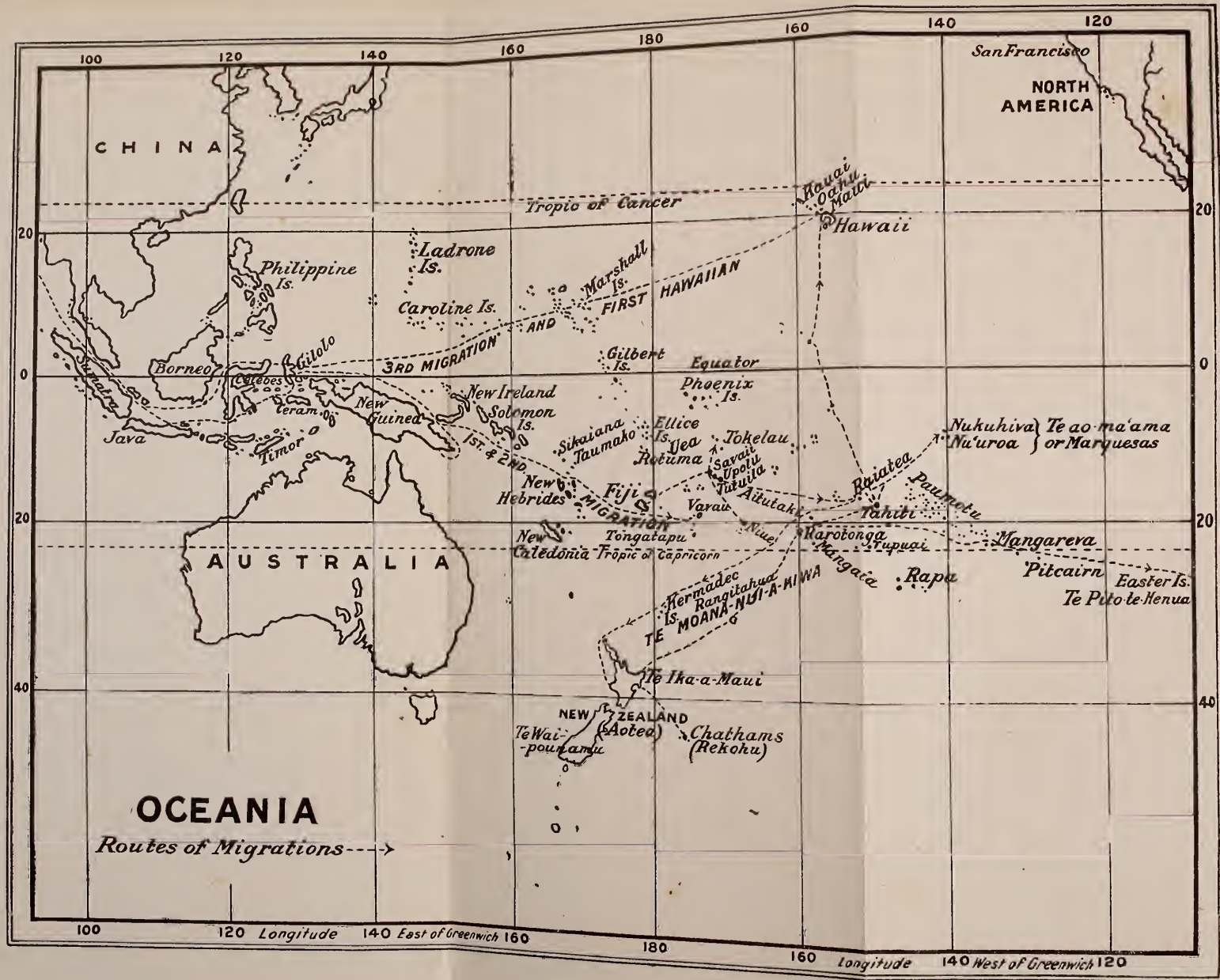


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HAWAIIKI:

THE ORIGINAL HOME OF THE MAORI;

WITH A SKETCH OF POLYNESIAN HISTORY

BY

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Polynesian Society. &c., &c., &c.*

FOURTH EDITION

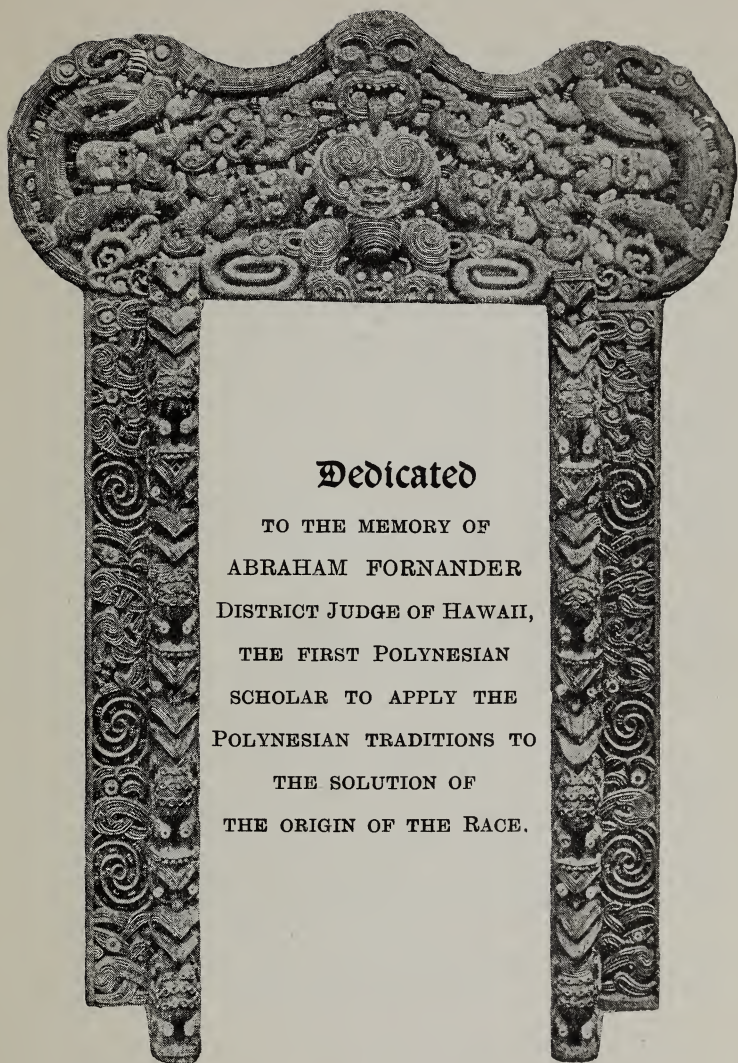


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1921

*He ahunga mai, he aponga mai, i Hawaiki ;
Ka tupu, ka rito, ka toto, ka tahe, ka whakaikura.*



(The illustration shows Maori carving round a doorway to a house.)

PREFACE TO THE FOURTH EDITION.

THIS work was first published in the "Journal of the Polynesian Society," Vols. VII. and VIII., and subsequently issued in book form. The second edition was largely rewritten, and the whole rearranged in such a manner as to form a sketch of the History of the Polynesian race—particularly the Maori-Rarotongan branch—down to the separation of the New Zealand Maoris from the original stock, when they migrated from Eastern Polynesia to New Zealand. A great deal of further information has been included in this fourth edition, for since the issue of the last much matter of a valuable nature has been secured, principally from the teaching of Te Matorohanga, one of the learned priests of the East Coast Maori College, which matter has been open to students only within the last few years. The work is treated chiefly from the point of view of the Traditions, and mainly from those of Rarotonga, a written copy of which was secured by the author in Rarotonga in 1897. These traditions were dictated by Te Ariki-tara-are, one of the last of the high priests of Rarotonga, and therefore are from the highest authority possible. A few of the Traditions themselves have been published—both in the native language and in English—in the above-named journal.

Polynesian history, like most sciences, is progressive, and hence will be found in this edition, besides much extended information, some slight differences from the views expressed in the third edition, especially relating to the third migration into the Pacific, for which the information was not available until the last few years.

The writer is fully aware that his theory as to the origin of the Polynesian race from India as expressed in this work is weak, through want of access to works on early India. But Dr. A. K. Newman, in his work, "Who are the Maoris?" published by Whitcombe & Tombs, has accumulated a vast amount of valuable information bearing on the question from the Indian standpoint, which strongly confirms the theory herein suggested.

In the third and fourth editions the generations are counted back from the year 1900, not 1850, as in the previous issues.

S. PERCY SMITH.

Matai-moana,
New Plymouth, N.Z.,
December, 1921.

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HAWAIIKI.

CHAPTER I.

THE POLYNESIAN RACE AND ITS TRADITIONS.

THE question of the origin of the Maori people of New Zealand necessarily involves that of the whole Polynesian Race, for the Maoris are but one of a number of branches of that race, although the most important in point of numbers and in a few other respects, which we shall have occasion to refer to in the course of this narrative. The homogeneity of this race is a remarkable feature, scattered as it is over an extent of the earth's surface that equals in actual area—if it does not exceed—that occupied by any other race of like homogeneity. The area occupied by the race in the Pacific may be stated as about two million square miles ; but the land area within this space is small, and varies from that of New Zealand with its one hundred thousand square miles, down to little atolls of barely a square mile in area. The number of the inhabitants of this vast space is by no means proportionate to its size. The following table will illustrate this, the figures being approximate, about the date 1900 :—

New Zealand Maoris and half-castes	..	43,143
Hawaii—natives and half-whites	..	39,504
Samoa .. .. .	..	38,000

Tahiti and French Oceania	..	..	25,000
Tonga Groups	..	..	18,000
Rarotonga and adjacent groups		..	8,000
Niue	..	..	4,576
All other groups	..	..	5,000

181,223

The figures above exclude the population of all islands where the people are more or less strongly mixed with neighbouring races, such as the Micronesian, Melanesian and Papuan, and the mixed Fijians.

At the end of the eighteenth century estimates were made by Cook, Forster, and others, and the totals they gave were 1,290,000 people inhabiting the same groups. On comparing these figures, the question arises: Have our efforts at civilizing this race been the blessing that we claim for it? *Aua hoki!*

From Nukuoro and Le-ua-niua islands in the far N.W. to Easter Island (Rapa-nui)* in the distant S.E.; from Hawaii in the extreme N.E. to New Zealand (Aotea-roa) in the S.W., we find one people, speaking dialects of one language, having practically the same customs and beliefs, and bearing so great an affinity in physique, colour, and

*Rapa-nui is the most common name of Easter Island, but it is also known as Te Pito-te-henua, which means either "The navel of the land," or "The end of the land." To those who favour the idea of a sunken continent, the tops of whose mountains are now represented by the islands scattered over the Pacific, and especially in the Pau-motu group, of which Easter Island forms the S.E. extremity, this name—Te Pito-te-henua—"The end of the land," may suggest a confirmation of the theory. But, whilst the "sunken continent" idea has no doubt much to support it, it seems to the writer that everything proves the Polynesians to have arrived in the Pacific long after the existence of such a land. It has been stated that the name Rapanui is modern, but this is a mistake, as it is recorded in Rarotonga traditions under that name as far back as the thirteenth century.

general appearance, that it is difficult to distinguish the inhabitants of one part from those of any other. And yet, to the close observer, there are differences distinguishable here and there, especially where the environment differs much. For instance: the Moriori people of the Chatham Islands, in the extreme S.W. part of the Polynesian area, present some differences in physique from the Tahitians, who are, as a rule, taller, fairer, and better looking. In their happy isle, nature provides for most of their wants with very little aid from themselves; the breadfruit, coconut, and banana grow and produce abundantly—almost spontaneously,—whilst fish is abundant and good. The heat of the sun is tempered by the perpetual shade in which the people live, making them fairer than the average members of the race. The Morioris, on the other hand, lived a hard strenuous life, without any vegetable food beyond fern root and a few indifferent fruits, whilst their island is more open to the sun. The products of the sea were their principal articles of diet, and to secure this they led a wandering life, camping for a time wherever food was most plentiful, and in their daily lives frequently exposed to boisterous weather. The exposed positions from which they obtained their food, the cliffs and rocks of the sea shore, ever subject to strong saline winds, made the people weather-beaten and darker than the race generally. Sad to say, we must speak of the Moriori in the past tense, for there are not more than half a dozen of the pure blood left out of the approximate number of 2,000 at the time their islands were conquered by the Maori of New Zealand in 1835-6. The Moriori have, however, a stronger strain of the Melanesians in them than most branches of the race, as will be shown in Chapter VII. hereof.

Whilst the Polynesian race is thus homogeneous, there can be traced amongst them differences which are not due entirely to environment, though the latter has served to emphasize the divergance from the common type. These variations from the type show that the race, as we know it, is not pure, and that it has been crossed by other races in the remote past. The fact that the variations in type are found amongst all branches of the race, denotes that the crossings with other races took place in remote antiquity. It is somewhat difficult at this time to say what the original type of the true Polynesian was ; but it is probable that the handsome, tall, oval-faced, high-browed, lithe, active, light brown, black straight-haired, black or very dark-brown-eyed, cheerful, dignified individual so frequently met with, is the nearest to the true original Polynesian. This type predominates in some branches more than others, and perhaps Samoa contains a larger proportion of this character than any other island, but it is found everywhere—from Hawaii to New Zealand, from Samoa to Easter Island.

It is probable that nowhere is the true Polynesian type still in existence. When we come to consider their history we shall see that the race has been acted on by ethnic elements of many and diverse characters, which show in the people as we know them. It could not be otherwise, looking to the migrations of the race, and the various peoples they must have had more or less communication with in their long progress eastwards from the Fatherland. On their way to the East they must at one time have been in frequent contact with the Papuan and Negritto races of Indonesia, and subsequently with the less strongly marked Negroid people of the Melanesian Islands, besides, as we shall indicate, with some white race, all of which

have left their marks on the people, in their physique, their customs and their traditions.

It is unfortunate that up to the present time, no comprehensive study of the craniology of the Polynesian race as a whole has been made. What has been done in this respect—a mere nibbling at the edges, as it were—bears out the mixed Papuan and Melanesian character with the original Polynesian. But to satisfy science as to the origin of the people, something much more systematic is required.

Failing the more exact craniological data we have to fall back on philology, manners and customs, physical appearances and traditions of the race, to determine their origin. In what follows we shall touch on these various aspects from time to time, but this account is mainly derived from the reasonable interpretation that may be placed on the *traditions* of the race—others more competent can deal with the question from the other aspects. And here, I would like to say, that in my humble opinion the European Ethnologist is frequently too apt to discredit tradition. It is an axiom that all tradition is based on fact—whilst the details may be wrong, the main stem is generally right. In this, local colouring is one of the chief things to guard against, and here the European Ethnologist is generally at fault for want of local knowledge—at any rate when he deals with Polynesian traditions. No one who has for many years been in the habit of collecting traditions from the natives themselves, in their own language, and as given by word of mouth, or written by themselves, can doubt the general authenticity of the matters communicated. But it is necessary to go to the right source to obtain reliable information, and even then the collector must understand what he is about or he will fail.

The men who really know the traditions of their race, look upon them as treasures which are not to be communicated to everybody. They will not impart their knowledge except to those whom they know and respect, and then very frequently only under the condition that no use is to be made of them until the reciter has passed away. Much of the old history of the Polynesians was looked on as *tapu* (sacred) and its communication to those who could not share this feeling, or who would make improper use of it, would inevitably—in the belief of the old *tohungas* (priests)—bring down disaster on the heads of the reciters. It is never wise to question any statement made by the narrator, though of course any point not clear can be elucidated by questions. But never show any doubt of what is being told; worse than all never ridicule the most extravagant statements—(these can always be sifted afterwards, and the residue of truth retained)—to do so, at once causes the narrator to draw in, and the opportunity may be lost for ever.

It has always been the special function of the priesthood, from the very earliest dates in the Polynesian history, to keep the verbal record of the history and literature of the race, and as the office of priest (*tohunga, tahuna, tahua, kahuna, etc.*) was, in most branches of the race, hereditary, it was the duty of the father, and very often the grandfather, to educate their offspring in the tribal lore. This teaching was accompanied with many ceremonies, and *karakias*, or incantations, invocations, etc., in order to impress the pupil with the importance of the matter taught, and as was thought, to impress it indelibly upon his mind. It was taught in special buildings, called *whare-kura, whare-wananga, or whare-maire*, which have a strong affinity to our colleges. There was a special

sanctity attached to many things taught ; deviation from the accepted doctrines, or history, was supposed to bring on the offender the wrath of the gods who were ever present, watching to catch people tripping. As an illustration of the sacred character attaching to some of the teachings of the *whare-wananga*, or Maori college, it is only within the last twenty years that the sacred cult of the supreme diety named Io has become known in full to Europeans. This knowledge was withheld from the common people and known only to the priesthood. It is obvious from this, that traditions acquire a value they would otherwise not possess. The fear of the consequences arising out of false teaching acted as an ever present check on the imagination. There are many known instances where serious troubles have arisen through deviation from accepted teaching—due generally to separation of the people in islands or places without frequent communication. As an illustration of this may be mentioned the series of deaths, wars, migrations, etc., that took place in the time of a noted ancestor of Maoris, Rarotongans and Tahitians, named Whiro, who flourished about the eleventh century, which incident is known as the schemes of Te Aotea and Te Aouri in Tahitian history,* and is also known to Maori tradition in connection with Wharekura in the history of Whiro.

Notwithstanding the care with which traditions were kept, it is only natural that innovations gradually crept into what was at one time the common property of the race. Doubtless many of the traditions still recited are of immense age. With division of the people into tribes (which there are reasons for thinking is a very ancient institution), migrations to different parts, and the final separation of

*From Miss Teuira Henry, the Tahitian scholar.

some branches from the others, innovations and local colouring have gradually been introduced. But taken as a whole, and after making due allowance for the lapse of time, environment, change of language, etc., it will be found that the accordance of traditions collected from different branches of the race is remarkable.

It is difficult for a civilized people which habitually uses writing in recording events, to conceive of the powers of memory possessed by people who have nothing but the memory to trust to. Some few instances of this may be mentioned: A Maori and his wife dictated to Mr. Elsdon Best over 400 songs, and could generally tell the names of the composers and the incidents alluded to in them. Another Maori of mature age dictated to the writer 164 songs, etc.—and these were so impressed on his memory that the quotation of one line was sufficient to recall the whole of the song at once. Another Maori wrote for the Polynesian Society 110 songs, and doubtless he knew many more, but the effort of writing wearied him. Again, another Maori has written 11 volumes of MS. treating of the traditions, songs, customs, etc., of the Maori, and this, at a very advanced age, all of this matter having been retained in his mind, and included hundreds of proper names. Twenty years ago the writer took down from the recital of an old Maori the genealogical descent of all the members of his tribe, involving the recollection of over 700 names, and going back for 34 generations. Each branch was followed out to the present day, and in most cases the reciter could supply the names of the husband or wife who did not come into the line of descent, and also say what tribe they came from and give something of their history. In another instance an old priest of the *wharewananga* dictated nearly 2000 proper names of people

forming the genealogical history of his tribe, and going back for over 50 generations. Efforts of memory of this character are impossible with us, and are not known of, or not considered by the generality of writers on traditions, which are hence set aside for the fanciful creations of their own brains, after the manner of the German philosopher who was able to evolve the idea of a camel out of his inner consciousness !

I have thought it necessary to say this much on the subject of traditions, for it will be mainly on them, and the inferences that may be drawn from them, that the principal reliance is placed in seeking the origin of the Maoris in the following narrative.

CHAPTER II.

GENEALOGICAL CONNECTIONS AND CHRONOLOGY.

AND moreover, unless we can fix some approximate date to the various legends, they are of little value in this particular connection—they serve to show the ideology and beliefs of the race, but without dates they cannot form history. We are met at the outset with this difficulty : that the Polynesian has no idea of time in our sense of the word. All he can say with respect to any event is, that it occurred in so-and-so's time, and that it was after or before some other event. But luckily we have an approximate means of fixing dates in Polynesian History through the genealogical tables. It is probable that no race has more highly valued their pedigrees, or possessed so many—it was considered to be an essential part of the

education of everyone having any pretensions to chieftdom to be able to recite his pedigree for at least 20 generations, and to know the family alliances to remote degrees. The notion of kinship was carried to degrees of relationship very distant, according to our ideas, and it is quite common to hear one person referring to another as his elder or younger brother or sister, who is, according to our ideas only an eighth or tenth cousin. In former times the genealogies were considered to be sacred and were used for what may be called religious purposes. Amongst some branches of the Maoris they were recited at marriages, at the naming of a child, and in cases of difficult birth, always accompanied by *karakias* or invocations. The old songs often contain genealogies, as did the *karakias*. A good example of a very lengthy genealogy embodied in a formal song or recitation is to be found in the "Song of Ku-alii" of Hawaii.

It is upon the genealogies we must rely for dates in the history of the race; and the first thing to determine in connection with them is the number of years to be assumed as the average length of a generation. Fornander in his "Polynesian Race," has adopted the European standard of 30 years;* but the concensus of opinion of several Polynesian scholars who know the race well, is that 25 years is nearer the truth, for the Polynesians married early, and many women come into the genealogies, who as a rule, marry very early. It is this latter number, therefore, that will be adopted in fixing dates in what follows.

As a rule the Polynesian genealogies are reliable within certain limits and go very far back. I cannot at all agree

*Wherever Fornander's dates are quoted herein, they have been converted to the 25 years scale.

with Mr. Basil Thompson* that they "do not carry us back for more than seven or eight generations, and beyond this limit we are apt to step into the regions of mythology." This is a very surprising statement to emanate from one who has passed some years amongst various branches of the race, *i.e.*, Tongans, and the mixed Polynesians of Fiji. To those who have studied this question amongst various branches of the race, no proof is necessary as to the general accuracy—always within certain limits—of Polynesian genealogies; but as Mr. Thompson has—very rightly—acquired a good deal of fame by his writings, it is necessary to show that his estimate of the value of these genealogies is mistaken. At the same time, for the purpose I have in hand, some evidence is also requisite, in order to judge of the degree of reliability that may be placed on the dates to be used herein.

First may be mentioned, that the great and last migration to New Zealand took place at 21-22 generations back from the year 1900, or in about the year 1350. This date is arrived at by taking the mean number contained in over 50 genealogical tables going back to those who came here in the fleet, all of which will agree to within 4 or 5 generations in number. Where many women come into the lines, they are naturally longer. This gives us a fairly well fixed date from which others may be adduced.

But the severest proofs that can be applied to these tables, is to compare those from different branches of the race living in different islands showing descent from the same ancestor. The first attempt to apply this method will be found in Vol. II. of the "Journal of the Polynesian Society," where the question is fully dealt with. Here

*See Journal Anthropological Institute, vol. xxxii., p. 83.

it will be only necessary to quote results. Maoris, Rarotongans, Tahitians, and Hawaiians had many ancestors in common. Amongst them were persons named Whiro, Hiro, Iro (according to the dialect) and Hua. The descent from these two persons is preserved by each branch of the race named, who, moreover, had no communication with one another from a few years after the period of these two men until last century. Now the results of comparing the genealogical tables from each branch down to 1900, are as follows:—

	generations.
Hawaii (from Hua)	25
Raiatea (Tahiti) (from Hiro or Whiro) ..	25
Rarotonga (from Iro or Whiro) ..	26
New Zealand (from Whiro and Hua) ..	26

This conformity of record from four different sources shows that a considerable amount of agreement is to be found in the genealogical tables as preserved by different branches of the race, and clearly demonstrates their common ancestry. From the above figures we may—by allowing twenty-five years to a generation—arrive at an approximate date in Polynesian History, which can be utilized as a basis for others. We may therefore say that Whiro and his brother Hua flourished A.D. 1250 to 1275, and as will be seen later on, this is a very important date in the history of the race—it was during this period that Tangiia, the great ancestor of the Rarotongans, flourished, and about 100 years afterwards the crews of the so-called fleet left those parts to settle in New Zealand.

It must now be shown how the principal lines of ancestry of the Polynesians join, and the agreement, or otherwise, must be pointed out.

TAHITIAN LINE.

42 Ta'aroa-manahune

Manu-tu-nu'u

Te Ra'au-'a'ana

Te Moana-rau

Te Fa'a-nu'u

Te Ra'i-mavete

 Nu''

To

Momo, a

Tafeta

32 'Orona, 'a-nui-tauara, a

Tu-Orona, a-nii

Hia

Mara, a

28 Tii-'Orona', a-maeha', a

HAWAII LINE.
MAORI LINE.

RAROTONGA LINES.

32 Buatea Koronaa-ki-aa (brothers)

Ono kura

Ohio Kura
Nga-Whakatu

Ngā-mari

28 Kōtuku-tea (*ct*) Kauru

1057 07

Moe-metua

Moe-tara-iri

— Akimano (f)

Иро (с/т of Tancis

and Motor)

Il nuovo

Uneuku-rakeiora
Unepku-to-citu

Onenku-te-aitu
Pitonu, (b. M

ZZ Kuatapu (by Maori and Karotonga illies)

26 & 28 'Olopana== 27 Tu-te-Koropanga==

Lu'ukia

... (also M

uri) |

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1000

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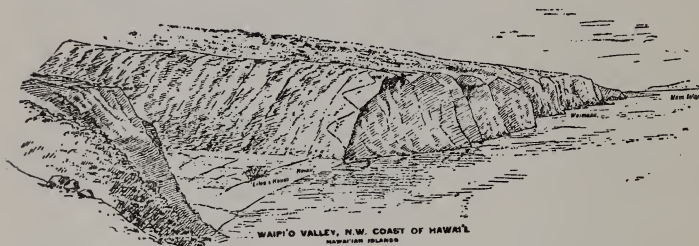
Unekku-rakeelora
Unnalku-ta-citu

Onenku-te-aitu
Pitonu, (b. M

ZZ Kuatapu (by Maori and Karotonga illies)

NOTE.—*ct.* means contemporary. The figures show generations from the year 1900

Amongst the notable Hawaiian chiefs who, about the years 1100 to 1200, were constantly passing from the Northern Group to Tahiti and the neighbouring islands, was one named 'Olopana, whose wife was Lu'ukia.* 'Olopana lived in the beautiful valley of Waipi'o on the eastern shores of Hawaii. During some heavy floods, the cultivations in the valley were destroyed, which determined 'Olopana to seek a new home in the Southern Isles. He settled at Kahiki (Tahiti) at a place named Moa-ulanui-akea, which Miss Henry identifies with Mou'a-ura-



Tu-te-Koropanga's home.

nui-atea, or the Tahitian mountain now called Tahara'a.† Olopana's residence in Tahiti would bring him into touch with the ancestors of the Maoris, if my theory referred to later on is good that they were at that time living in that island. It is probable, therefore, that the name of 'Olopana is to be found in Maori history. Now, 'Olopana's and his wife's names, if converted into Maori by known letter changes, would be Koropanga and Rukutia. As a matter of fact, we do find in Maori history the names of Tu-te-Koropanga, whose wife was Rukutia, and that they lived in Hawaiki, which, as will be pointed out,

*Fornander, vol. ii., p. 49.

†Annual Report Hawaiian Historical Society, 1897. I do not feel sure that Moa and Mou'a are identical names, but the rest of the words clearly indicate the same locality.

includes Tahiti and the adjacent groups. The Ngai-Tahu tribe of South New Zealand have some long stories about these people, and I ascertained from Tare Wetere te Kahu, a very well informed man of that tribe, that Tu-te-Koropanga was the ancestor of the Waitaha people of the South Island, a tribe that has long been extinct, and whose ancestors were said by my informant to have come to New Zealand in the "Matiti" canoe, before the fleet of 1350. This information was confirmed by Paora Taki, an old and learned man, formerly of Kaiapohia, but now dead. On first seeing these names in Fornander fifteen years ago, their probable identity with the Maori ancestors had struck me, but it was not until after five or six years of worrying my correspondents, all over New Zealand and the Pacific, that I finally obtained from the two old men named, the connection of these people with known lines of descent to the present day. Miss Henry has also furnished the probable connection with Tahitian lines, which is shown on a previous page.

With respect to the above table, 'Olopana and his wife Lu'ukia, lived either twenty-six or twenty-eight generations ago, according to which of the Hawaiian lines is taken. That these people are identical with Tu-te-Koropanga and his wife Rukutia of Maori history must be taken as almost certain, for it is extremely improbable that two men of the same name should marry wives of the same name—and their period is the same. Moreover, both from Hawaiian and Maori story, Rukutia appears to have been a woman of advanced ideas. With the former people she is credited with having invented the female dress called *pau*, which the Hawaiians "make to this day, for no other reason than because the *pau* of Lu'ukia was of five thicknesses." In Maori history her name occurs in

an ancient *karakia* used in tattooing the women, wherein the operator says, "Be you tattooed after the likeness of Rukutia." In another song it is said, "Gird thee with the dress (mat) of Rukutia"—perhaps a reference to the Hawaiian story. Again she is referred to as a poetess. That she was distinguished as a *danseuse*, the long story of the troubles between her and her first husband, Tama, will show.

According to my Maori informants, Tu-te-Koropanga's daughter was Anu-matao, and she was a *matua* to Whiro, which may mean an aunt as well as a mother. The other Maori accounts state that Whiro was the son of Moe-taraui, as do the Rarotongan histories, which latter give his mother's name as Akimano, and this is confirmed by Tahitian history, where Hiro's mother is shown to be a Fa'imano,* a name which is identical with Akimano. The name in Maori would be Whakimano.

Whether Tu-te-Koropanga is identical with Tu-'Oropa-'a-maeha'a (in Maori letters, Tu-Koropanga-mahanga) of the Tahitian line, there is more uncertainty; but they are shown to have flourished within the same, or the next, generation, and they both lived in Hawaiki by Maori account, in Tahiti by the Tahitian account—places which will be shown to be identical. The Hawaiian 'Olopana was of Southern extraction, though his father lived in Oahu. His grandfather Maweke was one of those Hawaiian chiefs who voyaged backwards and forwards from Hawaii to Tahiti.

We may possibly see another connection between Hawaiian and Maori ancestors of about this period in the name of Pau-matua (Paumakua in Hawaiian). According

*Journal Polynesian Society, vol. ii., p. 26. The Tahitians have neither "k" nor "ng" in their dialect, and the Rarotongans neither "b" nor "h".



Ancient Tahitian mourning costumes.

to the genealogies published by Fornander, there were two very noted ancestors of this name whom he shows on different lines to have lived in the same generation, and a mean of six lines from their period down to the present shows that they flourished twenty-five generations ago. One of these men was a noted voyager, who had visited Kahiki (all the world outside Hawaii, but probably here intended for Tahiti and its neighbouring islands), and the other is said to have come from Tahiti and settled in Hawaii. But both appear to have been descendents of people whose ancestors formerly lived in the southern groups. In visiting Tahiti and the neighbouring islands, Pau-makua must, if my theory is right, have come across the ancestors of the Maori. We find that one of the ancestors of Turi, of the Aotea canoe, was named Pau-matua, and—taking Turi to have lived twenty-two generations ago, or in 1350—that this Pau-matua flourished by one, twenty-five, or by other two accounts, twenty-six generations ago, or very nearly at the same date as the Hawaiian chief. According to Hawaiian history Pau-matua's son was Moena-i-mua (in Maori, Moenga-i-mua) and by Maori history it was Puha-i-mua. These two names are not exactly identical or proof that the Hawaiian and Maori ancestors Pau-matua are the same, but there is a strong probability that they were the same individual.

A constant difficulty met with in the names of Polynesian people is, that they had several, or often changed them from the occurrence of a death or other circumstance. Hence the same ancestor is often known under different names by separate branches of the race, or even by different tribes of the same branch. It was an ancient custom amongst the Polynesians that chiefs visiting strange islands should take a wife from the people of such island.

It was often the case also, that these wives and their children remained with their own tribe in their own island. So that we have lines of people in different islands descending from one ancestor, who are not known to the records of other islands by the same name.

Taken altogether, we see that these genealogical lines from New Zealand, Tahiti, Rarotonga, Hawaii, all tend to prove one another, and that we may deduce from them a fairly accurate date for the period of Tangiia, viz.: the year 1250, which will agree with the period of Whiro; and these two men were contemporaries, as we shall see later on.

In order to show the data relied on for dates referred to in the history to follow, a reference must now be made to the large general table of Rarotonga ancestors at the end of this book, for on it depends the dates of events in Rarotongan and Polynesian history as herein deduced. The table, starting from the earliest traditional period when the people lived in Atia-te-varinga-nui, comes down to the time of the occupation of Rarotonga in 1250. We are now getting into the "misty past" and cannot expect such agreement in the lines as has been shown in those of later epochs, and of which other examples might be adduced.

We must first consider the agreement or otherwise of the two long lines shown in the table with one another and with a third to be found in vol. iv. of the "Journal of the Polynesian Society," page 129. The latter was communicated to the late Rev. J. B. Stair, in 1842, by Matatia, of Rarotonga, and should therefore have a considerable value attached to it, considering its date. All these three lines commence at the same ancestor, Te Ngaitaito-ariki, and come down to Tangiia, or to his contemporaries.

ary, Iro (or Whiro, of Maori history). I shall have to point out directly that the Iro and Tangiia lines differ in places as to the order of names, and they also differ in the names themselves, so much so that they must be different lines of descent, not two editions of the same. It is within my own experience that a group of names is sometimes misplaced on a genealogy, though the total number may be correct, and this is what I think has occurred on the Iro line.

If we count the generations between Te Nga-taito-ariki and Tangiia by these three lines we get the following result :—

By the Tangiia line	..	66 generations		
„ Iro	„ ..	69	„	
„ Tangiia	„ ..	71	„	(By Matatia)
„ Tangiia (3 lines)		71	„	(By S. Savage)

* By the mean number of three independent Rarotongan lines (supplied by Mr. S. Savage) we get 71 generations back from Tangiia, so that we arrive at the date of Nga-taito-ariki as 95 generations from the year 1900. By converting this into years, we arrive at a date very far back in history, or to the year 475 B.C.

The only other line of Rarotonga which may be compared with this, is that of the Tamarua family, but it contains three groups of names on it which causes me to doubt whether it is not a cosmogony, or the three groups of names are different ones for the three different persons, rather than a genealogy. It originates from Tu-te-rangi-marama, the nephew of Te Nga-taito-ariki, and between him and Tangiia are 102 names instead of the mean of 71 of the other lines. By taking out the three doubtful groups, there are 72 left, which differs only by one from the mean.

The full line will be found in the Tamarua history, so that Polynesian scholars may then judge of its value.*

There is not much chance of checking these lines from outside sources, but it may be well to see if any correspondence exists. Fornander quotes the line from the first man named in Hawaiian genealogies, Kumuhonua, who possibly may be identified with the Rarotonga Te Tumu (the "origin or root") who married Papa ("earth foundation") as being most reliable. From him to the present day are 93 generations, which as Te Tumu was the father of Te Nga-taito-ariki, is almost exactly the same as the Rarotongan. I apprehend, however, this *very* close agreement to be accidental—it might well have differed 7 or 8 generations, and yet the individuals might be the same. From Kumu-honua to Wakea, whose wife was Papa, there are 37 generations, and Wakea is possibly the Atea shown on Rarotongan lines as the brother of Te Nga-taito-ariki; if so, there is a discrepancy of 37 generations.

If the Marquesan Atea is the same as the Rarotongan, then we get greater discrepancies still. Mr. Lawson gives the number from Atea to the present day as 74 generations; Mr. Christian as 123, and 140; and Commodore Porter as 88. Commodore Porter spent several months in the Marquesas in 1813, in command of an American squadron, and learnt good deal about the natives. It will not be too much to add two generations to his number, which will make the period of Atea 92 generations back from 1900 as against the 94 of Rarotongan, a difference not too great to allow of their being the same person. But the Marquesan genealogies in their earlier parts contain the

*This history has been published in the "Journal of the Polynesian Society," vol. xxviii., p. 70.

names of islands,* and otherwise do not seem reliable. There is nothing but the name, moreover, to connect this Atea with that of Rarotonga.†

There is one argument against the Marquesan Atea being the same individual as the Rarotongan Atea, which has some weight attached to it. It is said, as we shall see later on, when we come to consider the “logs” of the migrations, that the Marquesan Atea did not live in the ancestral fatherland, but at Papa-nui, which was the fourth stage in their travels; and as his place on the Marquesan genealogies is 74 generations back from the present day, this would bring us to the year A.D. 50, or about 100 years after the period which is deduced from the Rarotongan tables as that at which the migrations arrived at Hawaiki, or Java. Papa-nui, according to the Marquesan “log,” is certainly in Indonesia, and the period of Atea, *i.e.* A.D. 50, as that in which all evidence agrees in showing the Polynesians to have been living in those parts. Atea, is not nearly the first name shown on the Marquesan tables. So the balance of evidence is that he is not identical with Rarotongan Atea, nor with Hawaiian Wakea.

The Moriori genealogies go back further apparently than any others. We find on them the name of Tu-te-rangi-marama, the great Rarotongan ancestor, and he lived, according to the Morioris, 105 generations ago, as

*It is of course possible that names of islands might have been borne by their ancestors, of which other illustrations might be given; but the order in which they come, causes me to be doubtful of them.

†Since the above was in type, information has come to hand in reference to Atea, the ancestor of the Aitutaki islanders, who flourished 64 generations ago; and this Atea I take to be identical with the Marquesan ancestor, of 74 generations ago, who did not live in the ancient Hawaiki, but in one of the stopping places in Indonesia—Papa-nui, referred to later on. He cannot, therefore, be identical with the original Atea, but is a more modern individual, perhaps named after the original Atea.

against Rarotongan 91. But as it can be proved that several generations have been interpolated on the Moriori lines, and as some of their ancestors came from Rarotonga, the names on both lines are no doubt identical. He is one of the few of whom anything is said in Moriori genealogy ; he is accredited with inventing a new kind of mat or garment, which is remarkable, when nothing is noted of many born before and after him. We shall see later on that the Rarotongan ancestor of the same name introduced many innovations.

The Maori tables are not reliable beyond say 40 or 50 generations, and therefore admit of only partial comparison with the old Rarotongan ones.

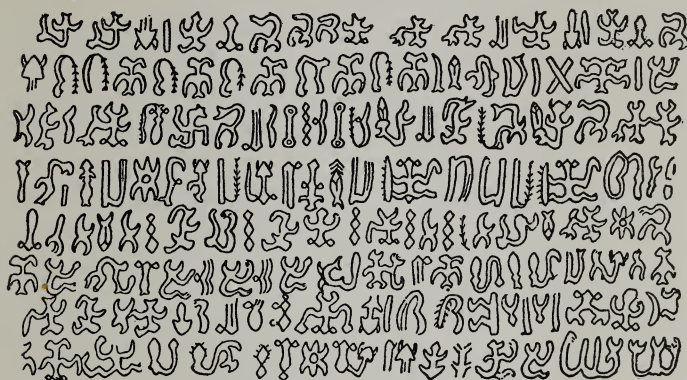
The Samoan tables, earlier than about 40 generations are cosmogonies rather than genealogies ; the longest I have seen is 55 generations or ages.

The Tongan tables appear to go back only 35 generations, or to just before the island of Tonga was colonized from Samoa or Fiji. This, however, was not the first occupation of that island.

No Tahitian tables are at present available for a greater length than 40 generations. So far as they go, they compare fairly well with Hawaiian and Maori.

The Rotuma tables go back for 106 generations, but contain only perhaps one name identical with Rarotongan ancestors, and he is too far out of place to be the same. The whole of the names indicate a Samoan origin, so possibly this people entered the Pacific as part of the same first migration. Rotuma is just on the route the migration must have followed. Easter Island lines go back for twenty-three generations by one line, twenty-seven by another (A. Lesson) and appear to be all local, *i.e.*, those people shown have lived on that island. Thompson

gives the number as fifty-seven from Hotu-matua, who came there "from the east" with his large canoes—from Marae-toehau, and named Easter Island, Te Pito-te-henua. This "coming from the east"* is another mystery of this celebrated island, which, together with its enormous statues and incised inscriptions on wooden tablets, renders



Easter Island inscription.

it one of the most interesting places occupied by the Polynesian race.

The Mangareva Island tables go back for sixty-six generations, but no names are given by A. Lesson in his "Iles Mangareva." But the list of kings of that group as shown in the "Mangareva Dictionary," and at page 130 "Journal of the Polynesian Society," Vol. xxvii., shows 37 reigns down to 1900, which, however differ from generations.

There is not much help to be derived from these various genealogies ; our main dependence must be placed on those of Rarotonga, which we will now proceed to consider further.

*In Mrs. Scoresby Routledge's "The Mystery of Easter Island," 1920, she notes that the direction given by the natives as that of their Fatherland was west or south-west, about which we shall have something to say later on.

The next period on the Rarotongan lines after Tu-te-rangi-marama, and one of very great importance, that requires fixing, is that of the noted ancestor Tu-tarangi,* in whose time the people first began those restless wanderings which a few generations after led them all over the Pacific, after having been located for some generations in the Fiji group and those parts. Tu-tarangi is shown on two lines, but there is a great discrepancy between them—as much as eleven generations. The line ending in Iro was supplied by Te Aia, who, as a historian, cannot claim the weight that the compiler of the other line has, which ends in Tangiia. This latter was Te-Ariki-tara-are, one of the last high priests of Rarotonga under the old *regime*, and therefore may be considered as one of the best authorities on such a subject. We have also a possible means of checking this line thus: If reference be made to the line which comes through Tangiia's uncle, Pou-tea, it will be seen that it begins with Tu, whose son was Tu-tavake. Now, in the times of Tu-tarangi there lived a man named Tu-tavake, as related by the traditions, and it will be noticed that in the table he is shown to be only one generation after Tu-tarangi, or a difference of one generation in the thirty-one that separates Tu-tarangi from Tangiia. There are no means of ascertaining if the Tu-tavake on both lines are identical, but they both lived in Fiji, and the inference is that they are the same. Assuming that this is so, then the period of Tu-tarangi may be fixed at about the year A.D. 450.

Passing downwards on the line from Tu-tarangi, at the fiftieth generation from 1900, we come to the name of Ui-te-rangiora. Unfortunately we have no means of checking the period of this man, but he was perhaps the

*Tu-tarangi (or Tu-talangi) is known to the Niue islanders as a deified ancestor, but they have no genealogy from him.

most distinguished and daring navigator of the Polynesian race, as will be seen when we come to deal with him. According to the table, he lived about the year 650.

Another check on this long line may be shown as follows : according to the table at the end hereof, we shall find the Rarotongan ancestors Taaki and Karii (in Maori : Tawhaki and Karihi) to be brothers who flourished forty-eight generations ago. Turning to the table published in the " Journal of the Polynesian Society " vol. vii., p. 40, we there find these two brothers, according to the Maori account to have lived fifty-one generations ago. With respect to this Maori table, the compiler Mr. Hare Hongi, says he is prepared to uphold its accuracy against all comers. Another line from a quite independent Maori source gives forty-nine generations as the period of Tawaki. The difference of three generations is not too much as between Maori and Rarotongan history. On Mr. Hongi's table will also be found the following names in the order given : Ru-tapatapa-awha, Ueuenuku, Ueuerangi. Now the same names are shown in the same order on the general table of Rarotongan ancestors at the end of this work, but very far back in time, which bears out what has been said to the effect that the names given on this particular Rarotongan line (Iro's) are misplaced.

Continuing down this same line from Tu-turangi, at forty generations ago, will be found the name of Kati-ongia, which is one of the very few that can be placed in Samoan genealogies. According to Mr. Steubel, there was an ancestor of Samoa of the name of 'Ati-ongie (which allowing for the difference of dialects, is exactly the same as Kati-ongia), who flourished, by one line, twenty-seven, by another, thirty-two generations ago. These differences are too great to allow of the persons named being the same, though one may have been named after the other.

The father's and son's names are also different : but they both lived in Samoa.

Again continuing our downward scrutiny of the Tutarangi line, at thirty-eight generations ago, we find the name of Atonga, who lived in Kuporu (Upolu), and in his time was built the celebrated canoe named Manu-ka-tere, which I shall have to refer to as being known to the Tahitians. In the times of Atonga also lived some of the Rata family known to Maori history. Here we have an independent check on the period if Atonga, for a reference to the "Journal of the Polynesian Society" vol. iv., p. 129) will show that Rata-vare (known also by that name to the Maoris), who "owned the forest in which the canoe was made," lived eleven generations before Tangiia, or thirty-seven generations ago, which differs only one generation from the period assigned to his contemporary Atonga, on the line we are considering. The best Maori genealogy I have from Rata makes him to have flourished thirty-three generations ago, but I feel sure there have been several people of the name of Rata, which could easily be proved, and the deeds of this one have been confused with those of others, through causes which will be suggested in the next subject dealt with.

Taken altogether we thus see that there is a fair amount amount of agreement amongst these tables, sufficient I think to justify us in assigning approximate dates to a number of important epochs in Polynesian history, which are given at the end of this volume. As we proceed, it will be seen how the dates fit into the traditions derived from various sources.

Having shown the data relied on to fix the dates in Polynesian history, the geographical evidence as to their whence, deduced from the traditions will now be adduced.

CHAPTER III.

NAMES OF THE TRADITIONAL FATHERLAND.

HAWAIKI.

WITH all branches of the race are to be found names of places, retained in the traditions, that refer to ancient dwelling places which were occupied by the people in the remote past—indeed the number of such names is very great, but only a few, comparatively speaking, can now be identified with certainty. Of these names Hawaiki—the Maori form of the word—is the principal, and is known to nearly every branch of the race, though it varies in form from island to island according to the changes that have taken place in the language since the dispersion. The universality of this name points to the fact that it is extremely ancient and that it was under that form the Fatherland was originally known. With many branches it has now become synonymous with “Spirit-land”: the place to which the spirits of the dead pass as their final resting place. In some parts it is said to be the “under world”; that is, beneath the present world of life. But here, I think, a confusion of terms has arisen in the use of the word *raro*, *lalo*, ‘*a’o* which means below, but also means the west with all Central Polynesians. The very nature

of the beliefs of the race as to the path of the spirit to its final home, encourages this confusion between the two meanings of the word. In all cases the spirit, whilst always passing to the westward, is said to go downwards, *i.e.*, to dive into the sea, and then pass along to the sunset. It is in this manner that Hawaiki has come to be used for the place of departed spirits located underneath the earth. This latter meaning has been so firmly established in the minds of some collectors of traditions, that its original meaning has been by them overlooked; notably on the case of the late Rev. W. Wyatt Gill, to whom, however, all Polynesian scholars owe a great debt of gratitude for his exertions in preserving the traditions of the race.

The universal belief in the passing of the spirits of the dead to the west, is to my mind a complete answer to those who hold that the Polynesian migrations were from the east. It is an essential part of Polynesian belief that the spirits rejoin those of the ancient dead and there dwell in a land of beauty and plenty, where the gods supply every want, and with whom communication is constant. The Polynesians would not locate this Paradise in the west, if their ancestral home was in the east. Whilst this appears to me unquestionable, it is undeniable that apparent traces of Polynesian influences are to be found on the coasts of America; but these, I hold, are due to expeditions that have sailed from Polynesia to the east, where some, probably most, of them settled and became absorbed in the races they found there. The traditional evidence of this contact with America is exceedingly meagre, but the discovery of Polynesian remains in several parts of South America,* on the coast of Alaska, and in

*The latest reference to this subject that I have seen is in a note to be found in Vol. xi., p. 49, Journal of the Polynesian Society.

southern California, the strong probability that Alaskan ornamentation owes much to this influence, seem to prove a former connection.

In the present state of our knowledge of the ability of the Polynesians as navigators—about which we shall learn something further on—it is useless for some writers to insist that the prevalence of the S.E. trade winds would form a bar to voyages made from Central Polynesia to the American Coast. The number of easterly voyages on record from various parts and under all sorts of weather conditions is so large, that we must conclude these able navigators paid little attention to the trade wind if a sufficient object required them to face it.

Naturalists do not seem to have finally decided as to the original home of the *kumara*, or sweet potato (*Batatas*), but the evidence gathered by De Candolle seems to show that Central America is the part where it grows spontaneously, and therefore must be its native habitat. It is possible we may see in the following quotation from an ancient Maori chant, a reference to America in the land where the *kumara* grows wild :—

“Ko Hawaiki te whenua, e tupu noa mai te kumara.”

“Hawaiki is the land where the *kumara* grows spontaneously.”

It is said in the above that “Hawaiki is the land”; but we need not be misled by this; for, there is no doubt this name had become a synonym for all lands outside New Zealand not long after the settlement of the people here. If we could, however, find a country—say in Indonesia or that neighbourhood—where the *kumara* grows wild, it would with more probability be the Hawaiki referred to in the chant. And just here Dr. A. K. Newman, in his book, “Who are the Maoris?”, aids us by a state-

ment that the *kumara* is found in a wild state in the Orissa district of India, lying north west from Calcutta—see p. 267 of his book, and it is probable it was from Orissa that Kahukura obtained the tubers as related in Maori legends.

The Maori account of the origin of the *kumara* is briefly this: It is the offspring of Pani-tinaku, a woman, who is said to have been the wife of Rongo-maui, also called Rongo-marae-roa, Rongo-ma-tane, and Rongo-a-tau. Pani is said to have been the person who gave the food to Hawaiki; the food was the *kumara*; hence the name of Hawaiki, meaning plentiful food.* But the *kumara* appears to have been in charge of Whanui, which is a name for the star Vega, but quite possibly is also a territorial designation. It is also said that the root was stolen by Rongo-maui from Whanui. Another story is to the effect that Pani and her husband Tiki visited an island where the people had no *kumara*, and finding that root was scarce, he sent back his wife to another country called Tawai to fetch some for the people with whom he was staying. Tawai, here, may be the N.W. island of the Hawaiian group, now called Kauai, which until the last 100 years was called Tauai; but from the archaic nature of the tradition, I am inclined to think it is more ancient than the settlement of Kauai island. Rongo-māui combines the names of one of the quartette of Polynesian gods—Rongo, with that of Māui, the greatest of all Polynesian heroes, often wrongly called a god, a claim to which he can be admitted only in the sense of being a deified ancestor. It is this Rongo (*i.e.* Rongo-māui) that is probably meant when he is said to be the god, or patron of all matters connected with cultivation. The attributes of Rongo

*Hamiora Pio's collection of Maori traditions, MSS. with the Polynesian Society.

to be found in the traditions of branches of the race outside New Zealand preclude the idea that his ferocious man-eating and war-like nature as therein depicted, can ever have been represented in New Zealand by the god of peace and agriculture. Moreover, it is suggested as a matter worthy of further investigation by those who have the time and the knowledge, whether Māui the navigator, the "fisher up of lands" is not in reality this Rongo-māui, and not the hero of the origin of fire, who also thrashed the sun—that daring, impish, cheeky demon, so much appreciated by Polynesians. The Rarotongans account of Māui lends considerable weight to the idea that there was a navigator in ancient times named Māui, who visited some country towards the sunrise named Uperu (U-Peru). It may be altogether a too fanciful idea, to suppose that the above name is intended for Peru, for we do not know how old the name of the South American State is, and indeed it is said that Peru is a Spanish name; but the *kumara* is said to grow wild in Central America, and the Quichua name of the root is *umar*. Māui or Rongo-Māui may also, as well as Kahukura, have been the benefactor of his race by introducing the *kumara* to the knowledge of the Polynesians.*

But to return to the westward flight of the spirit after death. At first sight it might be said that the Maori belief is contrary to that of other branches of the race, inasmuch as the spirits do not go to the west. But they go to the north-west—to Cape Reinga near the North Cape of New Zealand. The explanation of this is simple. Starting from Central Eastern Polynesia, as the ancestors of

*Those interested in the question of the origin of the *Kumara* will find in "Journal of the Polynesian Society, Vol. xxviii, p. 25, a more complete reference to Kahukura and the *Kumara*.

the Maoris did when they colonized New Zealand, and having as they had very correct notions of orientation,* they would know full well that their S.W. course to New Zealand must necessitate the adoption of a different direction for Hawaiki—the spirit land—from that they held in Central Polynesia. And hence the spirits gather at Cape Reinga, as being the nearest point to the old “spirits’ road,” by which their ancestors’ spirits went back to the spirit land. Colonel Collins in his “History of New South Wales” (published at the end of the 18th century) gives a sketch map of New Zealand drawn from information supplied by Maoris, who in 1793 were taken to Norfolk Island to teach the convicts how to dress flax. On this map is drawn the “spirits’ road” which follows the ranges from the south of New Zealand to Te Reinga, near the North Cape. Many stories have the Maoris of the doings of the spirits on their way to the sacred Pohutukawa tree growing at Te Reinga, from which the spirits dropped down into the chasm that led under the sea to spirit land.

In Samoa we find the same ideas: the spirits travelled from the east by the mountain backbone (*tuasivi*) of the islands to the extreme western point of the group, where, at Fale-lupo, they dived into the sea on their way to spirit-land—in their case named Puluotu.

It was the same at Rarotonga, and Mangaia Islands; the spirits passed to the west, and there “jumped off” from the Pua tree and dived beneath the ocean on the

*A very striking illustration of the powers of the Polynesians in respect to direction is furnished by Captain Cook, who, on his first voyage took from Tahiti a native priest named Tupaea, with the intention of letting him see the wonders of the world. Cook states that after many months—even after having circumnavigated New Zealand and passed up the eastern shores of Australia—if Tupaea was asked to point out the direction of Tahiti, he could always do so correctly.

way to Avaiki, or spirit-land, many instances of which will be found in the Rev. W. Wyatt Gill's works.

At the Hawaiian Group the spirits passed to the N.N. West, finally "jumping off" at the Leina-Kauhane at the west end of Oahu Island near the point called Ka Lae-o-Kaena.*

The Morioris of the Chatham Islands held a similar belief. In their case, the spirits left the N.W. point of of the island at Te Raki Point on their way to the general gathering place with their ancestors at Hawaiki.

At the west end of Vanua-lava, the largest of the Fiji Islands, is a *balawa* tree (*Pandanus*) where the spirits depart for the ancestral home by passing into the sea. It will be shown later, how much the Fiji group has been connected with the Polynesian race, though the present inhabitants are a cross between that race and the Melanesian.

The natives of Mangareva Island, situated near the extreme S.E. end of the extensive Pau-motu group, and who are pure Polynesians, call the place of departed spirits Avaiki, and Tregear's dictionary of that dialect also states—"Name of a place often mentioned in the ancient songs of the natives." But I cannot ascertain if the spirits were supposed to go to the west.

Although the present inhabitants of South-East New Guinea are not pure Polynesians, there has in all probability in ancient times been an infusion of that blood into the people, together with some of their beliefs. Hence we find that the spirits after death went to the west, to

*Journal Polynesian Society, Vol. xi., p. 192 :—Leina-Kauhane is identical in meaning with the Maori Reinga-Wairua, and both mean the "Jumping off place of the Spirits"—*Kauhane* being equivalent to *Wairua*, or spirit.

Lavau, a name which I hope to show is as ancient as Hawaiki.

Again, it is probable that the spirits of Easter Islanders passed to the west, as Mrs. Scoresby Routledge was informed that the direction of their ancestral home was to the west.

The above examples are taken from the principal homes of the race, and they all illustrate the one common idea that the spirit passes to the west to the ancestral home of the people. If enquiries were instituted in the other islands inhabited by the Polynesians, I have no doubt we should find traces of the same belief. Numbers of illustrations might be given from the ancient poetry of the Maoris of their belief in the return of the spirit to Hawaiki, the first home of their ancestors. Enough, however, has been said, to prove the belief of the race that their ancestral home was in the far west, and that Hawaiki was, if not the principal, at any rate one of its chief names.

At this date, and after so many people have studied the traditions of the Polynesian people, it would seem superfluous to adduce any argument in favour of the western origin of the race. But I notice that an Australian gentleman of scientific acquirements, has lately resuscitated the idea of an eastern origin. To those, like myself, who have studied the race, its language, manners and customs, and above all, its traditions, for over fifty years, this idea cannot be admitted as valid.

With laudable pride and affection, with a strong belief in the sacredness, the beauty, the prolificness of the Father-land, the Polynesians have carried this great name Hawaiki in their wanderings, and applied it to many of their later homes. We have thus the following islands

and places, etc., named in memory of it, or where a knowledge of it exists :—

Jawa, the Bugis name of the Moluccas (J. R. Logan).

Java, (Hawa)—see later on in reference to this.

Sava-i, a place in the Island of Seran, Ceran, Celam, or
Ceram, Indonesia.

Hawaiki and Kowaiki, at the west end of New Guinea
(Dr. Carroll).

Savai'i, the principal island of the Samoan group.

Havai'i, an ancient name of Ra'iatea, Society group.

Havai'i, the original home or Father-land of the Tahitians.

Havaiki, an ancient name of one of the Paumotu group
(? Fakalava).

Avaiki-raro, the whole of the Fiji, Samoan, and Tonga
groups, according to Rarotongan traditions.

Avaiki-runga, the Society, Tahiti and neighbouring
groups, according to Rarotongan traditions.

Havaiki, old name of Tahiti, according to the Pau-motu
Islanders. See J.P.S., vol. vii., p. 109.

Avaiki, mentioned in Mangareva traditions.

Savaiki, a place known to the Tongareva Islanders.

Avaiki, a place known to the Aitutaki Islanders.

Avaiki-tautau, the ancient Rarotongan name (besides
others) for New Zealand.

Havaiki, a place known to Marquesan traditions.

Havaiki, a place known to Easter Island traditions.

Sawai, a place in Gilolo Island, Indonesia.

Hawaiki, a place known to Moriori traditions, and a
place so named on their island (Chatham Island).

Hawai'i, the name of the largest of the Sandwich Islands.

Havaiki, a place on Niuē Island.

Havaiki-runga, the heavens ; Havaiki-raro, the earth,
known to the Manihiki Islanders.

Besides the above there are several places in New Zealand called Hawaii; amongst others those where the altars were set up by the crew of the "Tainui," at Kawhia,* and by the crew of the "Arawa" at Maketu, on their first arrival in the country. I do not include in the above list Haabai Island of the Tonga Group, for the Rev. Mr. Moulton, of Tonga—the best authority—does not think it has any connection with the name. It is possible that Ava, the kingdom of that name in the Malayan peninsula, may be connected with Hawa-iki, but we want to know first what language the name belongs to. And besides all this we have probably in Sind-hava, an ancient name of India, a further and possibly original mention of this name (in its last two syllables), a question treated of *infra*.

In Maori legends, it is clear that even this most ancient name of Hawaii was applied to more than one place, or home of the people, and that their first home had several qualifying epithets applied to it; for we have Hawaii-nui (the great Hawaii), Hawaii-atea, the meaning of which I apprehend to be Hawaii-the-happy or free from care (*atea* enters as a descriptive word into several of the ancient names, as Wawau-atea, etc.), Hawaii-roa is another variant of the name, meaning "the long, or extensive Hawaii," as is also Hawaii-rangi.

In some of these epithets of the ancient Father-land, it is clear to me that a continent rather than an island is referred to, and this is the description given to me of Hawaii-nui, by Tāre Wetere Te Kahu, a very learned member of the Ngai-Tahu tribe of the South Island, a people that have retained up to fifty years ago probably more of the ancient knowledge of the Maoris than most

*The first *kumaras*, brought in "Tainui" canoe, were also planted at Hawaii.

others. "Hawaiki-nui was a mainland (*tua-whenua*) with vast plains on the side towards the sea and a high range of snowy mountains on the inland side ; through this country ran the river Tohinga." The Deluge stories of the Maoris are connected with the river Tohinga, showing how ancient Hawaiki is. The following names of mountains are also given by the Maoris as being situated in Hawaiki:—Apaapa-te-rangi, Tipua-o-te-rangi, Tawhito-o-te-rangi, Tawhiti-nui, and Hikurangi. These mountains are mentioned in another legend* referring to the Father-land in which the latter is named Te Paparoa-i-Hawaiki, or the "Great extending Hawaiki," again indicating a continent. Here—says the tradition— "was the growth or origin of man, and they spread from there, spreading from that Paparoa-i-Hawaiki, spreading to the islands of the great ocean and dwelling there." Hikurangi, one of the mountains mentioned above, is also connected with the Deluge legends, and its name has been applied by the race to several other mountains in their later homes, *e.g.*, Tahiti, Rarotonga, New Zealand, etc. Hawaiki-atua is another name for the Father-land—Hawaiki-of-the-gods—where the gods originated from Rangi and Papa—the Sky father and Earth mother, and where is "the meeting place of gods and men," as we shall see later on—where spirits foregathered with their deified ancestors.

Mr. J. R. Logan, the Ethnologist and Philologist of Indonesia, has the following remarks bearing on the name Hawa-iki—*vide* "Journal of the Indian Archipelago," vol. iv., p. 338. "The great island of Halmahera (or Gilolo) was in the oldest historical and traditional times the seat of the predominant tribe which included Ceram in its dominions and had its chief colony there in the fine

*Journal Polynesian Society, Vol. 9, p. 218.

bay of Sawai. From Sawai, it is probable the principal of those migrations went forth, which spreading along the northern coasts of the Melanesian chain, at last reached and colonized the Samoan islands, and thence diffused the S.W. Indonesian races throughout Polynesia. The name of Sawai or Sawaiki is literally Sawa-the-little, and Sawa is identical with Java; so that the name was first given (to that bay) by a Polynesian colony from Java; just as the modern name of a country on the south coast, Seran, Selan, Ceram, Ceran, which Europeans have extended to the whole island—was bestowed by the Javanese colonists at a period when Singhalese seem to have been the leading Indian settlers or traders and civilizers in the Archipelago, if we may judge by many names of places, sovereigns, and chiefs, and by the histories of some of the Malayan races.

“The name Java, Jaba, Saba, Zaba, Jawa, Hawa, is the same word, which is used for rice-fields which are irrigated. The word is primarily connected with the flowing of water.” (In a note he adds) “Sawa, Jawa, Saba, Jaba, etc., has evidently in all times been the capital local name in Indonesia. . . . The Bugis apply the name Jawa, Jawaka, to the Molukas.”

The above quotation from Mr. Logan shows what an accomplished linguist and philologist considers to be the origin of the name Hawaiki (or Sawaiki, for “h” and “s” are convertible letters, as are “w” and “v” in the Polynesian language) and his further remarks bear on one or more of the secondary Hawaikis, as we shall have to refer to later on. But the quotation is given here in order to assist in arriving at a meaning for the name. Mr. Edward Tregear has probably gone deeper into the origin of this and other names than anyone else, and briefly his conclusion

is: "That the names of the lands of Polynesian origin, such as Hawaiki, Varinga, Paliuli, and Atia, are derived from words used for varieties of food, but primarily of grain. The grain-name was applied to barley, millet, wheat, etc., by the western natives, but to the rice by the people of India and the tribes moving eastward. It became in time not only a designation of the cereals themselves but of the soil in which they grew, and the methods of irrigation, etc."* I cannot exactly agree with Mr. Logan that the *iki* in Hawaiki, means little, otherwise it would be—in Maori—*iti*, for the Maoris have not, like the Hawaiians, and some others, changed the "t" into "k"†. It may be that an "r" has been deleted, and the word might have been Hawa-riki, which of course means "little Hawa." But no Polynesian would, if this had been the case, use the form Hawaiki-nui (the great little Hawa). It seems to me more probable that the name may have been originally, Hawa-ariki or Hawa-the-regal, from *ariki*, *eiki*, *aka-iki*, etc., a high chief, king, firstborn, etc. Crawford, in his "History of the Indian Archipelago," vol. iii., p. 190, says: "The name Jawa was derived from Indian sources, which is some evidence of it having been applied to some part of India itself, at one time." See *infra*.

Among the lands to which the name Java, or Jawa, or Hawa, has been applied we learn that in very early times the name was given to Sumatra Island, from whence it appears to have been transferred across the narrow Straits of Sunda to the island of Java.

*See also Mr. Tregear's exhaustive paper on this subject, Journal Polynesian Society, Vol. xiii., p. 105.

†This change—as to the Hawaiian Islands—is known to have taken place in the last few years of the eighteenth century—and indeed, it is not quite complete yet, for the Kauai people of the N.E. end of the archipelago still use the "t."

However this may be, it seems clear, from the fact of finding this name widely spread in Indonesia, and from the other fact that it is connected with the origin of the race, we must seek some country further to the west than Indonesia for the original location of the name. Taken with the other evidence to be adduced, it apparently points to India as the Father-land of the race.

TAWHITI.

THIS name, under various forms according to the dialect in which it is found, is also a very ancient one, and like Hawaii, has been applied to various lands occupied by the race. We have seen (*ante*) that under the form Tawhiti-nui (or great Tawhiti) it was given to a mountain in the Paparoa-i-Hawaii. This is probably the most distant locality in which it is found, so far as Maori history is concerned. The name occurs in Indonesia, as in the case of Siti-Jawa, a name for the island of Java. John Crawford, F.R.S., in his "Descriptive Dictionary of the Indian Islands," 1856, at page 165, under the heading of Java, says: "The name which we apply to it is correctly Java, and is derived from the principal nation which inhabits it. The word cannot stand by itself, and, like many similar ones in the languages of the Archipelago, is as often an adjective as a noun. When the country is referred to it is preceded by some word signifying 'land' . . . as Siti-Jawa, the 'land of Java,' etc. Here we have probably the Polynesian word *hiti*, *whiti*, *iti* (according to the dialect) which means, "to rise up," and "the east." Although Mr. Crawford seems to infer that the word means "land," it seems to me probable that it is an old Kawi word—with which Polynesian is connected—meaning in



The *Marae* of Mahai-atea, Tahiti, in 1788.

this case "the east," from which we again infer, as on last page, that the name Jawa originated in India or some country to the west, but has been applied to that island as an eastern or newer Jawa. This word *siti*, *hiti*, etc., will be found in the cases mentioned below, all implying "east," or "new lands," to the east of the direction from which the colonists came.

When we come to deal with the third migration into the Pacific we shall find that this name Tawhiti has been applied in all probability to the island of Sumatra under the form of Tawhiti-roa, or long-Tawhiti, probably so called by the Polynesians after part of the Father-land, to which the adjective *roa* has been added on account of the length of Sumatra. Here it was the Polynesian people in their migrations made a lengthy stay until force of circumstances again forced them onward in the course to the east.

We shall find also that the next stage in the wanderings of the third migration was also called Tawhiti, with the qualification of *nui*, great, or Tawhiti-nui, which from the course steered from Tawhiti-roa can only be the great island of Borneo, for which Tawhiti-nui is an appropriate name.

The next place we find it is as a name for the Fiji group, the proper spelling of which is Viti; under Viti-levu, it is the name for the second in size of the islands of that group. Coming to Samoa we find the name as Tafiti, or Tafiti-ap'au (the winged Fiji) a name given to the Fiji group by the Samoans. In the name of Tahiti Island it again occurs. In the Hawaiian traditions it is found as Kabiki (or, as it was originally Tahiti) which appears to be used both for Tahiti Island and for all the parts of central Polynesia known to the Hawaiians, *i.e.*, from Fiji to the Marquesas; and also for some far more ancient place of

that name, as in Kahiki-tu and Kahiki-moe (east and west Kahiki or Tahiti) which Fornander thinks are countries far to the west of Indonesia, but which are more probably the equivalents of Tawhiti-roa (Sumatra) and Tawhiti-nui (Borneo).

The Maoris of the East Coast have a saying which embodies in a brief form, the stages of their migrations, *e.g.*, they came from Honi-i-wairua to Tawhiti-pa-mamao, thence to Tawhiti-roa, thence to Tawhiti-nui, thence to New Zealand. These places may be identified as the very distant Tawhiti, *i.e.*, Honi-i-wairua, Tawhiti-pa-mamao, as the distant Tawhiti (or Sumatra); Tawhiti-nui (as Borneo); thence to New Zealand *via* Tahiti.

We next come to the name Tumuaki-o-Whiti (or Hiti) which is an expression used in the sacred chants of the Maoris and Morioris meaning the "Crown, or summit of Whiti"—Whiti being the same word as Tawhiti, for the *ta* is but a prefix. This expression is found in the *karakias* for the dead, where the spirits of the departed are sent off to Tumuaki-o-Whiti. It is a *kupu nui*, or word of great significance, having connection with their most sacred ceremonies; therefore, if Tawhiti-nui is a mountain in Hawaiki as has been said on a previous page, it would seem that this expression has reference to the summit of that mountain, to which the spirits of the dead went, and consequently would refer to some sacred mountain in the original Father-land. See also on this subject under the heading "Irihia," *infra*. In a Moriori *karakia*, speeding the parting spirit on its way, we find it directed to the Tupuaki-o-Hiti,* to Hui-te-rangiora,† and it is

*Identical with Tumuaki-o-Whiti—the difference is merely dialectical.

†Sometimes called Whiwhi-te-rangiora, with practically the same meaning. Hui-te-Rangiora is also a place name in Hawaiki-nui.

well known that the latter name is an expression for Paradise, the place of departed spirits, and synonymous with the Father-land.

Altogether then, it seems reasonable to suppose that Tawhiti was a name for some part of the ancient Father-land ; and that like Hawaiki it has been applied frequently to stages in the migrations of the race. Indeed, this is the teaching of the learned priests of the Maori College, to the effect that in the course of their migrations they constantly applied the name of their ancient Father-land to the new countries they occupied.

To those who have the means of following out the course of reasoning herein adopted in the identification of these ancient homes of the Polynesians, I would make the following suggestion as a possible confirmation regarding Tawhiti-nui as a sacred mountain in India. It is well-known to all Polynesian scholars that Miru is one of the goddesses of Hades, or the "Po," the place where departed spirits all go before arriving at Hui-te-rangiora, or Paradise. Now it may be that Miru=Meru,* or Mount Meru in India "the high Kailasa, the heaven of the Sivaites, the first great mountain (deity) of India * * * According to the Kishnu Puranā, the ocean fell on this Meru, and coursing down it, and four times round it, formed the four rivers of Paradise."† It has always been stated that the Maori account of the Deluge is connected with the river Tohinga which is said to be in Hawaiki. Can there be any connection between the Puranā and Maori accounts ? and can the name of the goddess have become applied to the mountain ? Again, the name Tohinga

*In Polynesian, it is rare that "i" changes to "e," but instances are known.

†Forman's "Short Studies, etc.", p. 118.

means the act or time of Baptism or purification according to Maori rites. Can this name be connected with the sacred Ganges, in which to this day devout Hindus bathe to cleanse them of their sins?

Just here it may be remarked, that some of our Maori scholars are inclined to think that the Maori account of the Deluge is derived from the Bible. If so, how is it we find references to this great catastrophe in nearly all the traditions of all branches of the race, embodied in traditions the antiquity of which does not admit of question?

WAWAU.

We next come to Wawau, the Maori form of this old name, which has evidently been a very ancient one referring to some distant land in which the ancestors of the Maoris once dwelt. It is to be found in some of the ancient chants, often with an adjectival termination, as Wawau-atea, a qualifying term which is also applied to other old names, and the meaning of which I think is best rendered by "happy," "free from care," though it has also the meaning of "open," "spacious." The name often occurs in the *karakia whakato kumara*, or incantations said at the time of planting the *kumara* (*Batatas*). In another old chant descriptive of the original formation of various lands, it is coupled with Whiwhi-te-rangiora, a term synonymous with Hui-te-rangiora already alluded to as Paradise or the Father-land, thus showing it to be very ancient. Like other ancient names it has been applied as a place name to various stages in the migrations of the Polynesians. Fornander considers it to be identical with "Babao, an ancient name of Coupang, Isle of Timor; also a village and district there, and probably the name of

the whole island before the Malays conquered and settled it, and named it Timor,"* That there was such an island or land, westward of New Guinea, is shown by the fact that the spirits of the Motu people of New Guinea, went to Lavau, to the west; and the latter name, like Navau, is a mere variant of Vavau or Wavau.

And moreover, it is mentioned in the "log-book" of the Marquesans describing the various stopping places on their migration into the Pacific, and from that recitation it is clearly one of the Indonesian islands, or near New Guinea.

We next find it in Vavau, one of the northern islands of the Tonga group, whose beautiful harbour of Niuafoou is well known to tourists. In Samoa, so far as I am aware, it is not retained as the name of a traditional land, but it there means "old, ancient"—significant meanings which it is permissible to suggest meant originally, "Old as Vavau."† We must pass now to Eastern Polynesia to find the name again, and in Porapora of the Society group learn that the ancient name of that island was Vavau. It was from this Vavau, I have little doubt, that the ancestors of the Ngati-Whatua tribe of Kaipara came to New Zealand in their canoe, the "Mahuhu," long before the fleet in 1350. To the eastward of Tahiti, the name is found as Mature-vavao, the native name of the Actæan group, and in Vavau, another name for Rangiroa or Deans Island.

The Tahitian traditions mention a Vavau in connection with Samoa (besides the old name of Porapora) which is, probably the Tongan island of that name—it is shown on Tupaea's chart, which that old Tahitian priest drew for

*The Polynesian Race, Vol. 1, p. 10.

†Mr. John White gives the meaning of the word in Maori, as "oblivion," possibly derived from the same source as the Samoan word. But I do not know it with that meaning in Maori.

Captain Cook in 1768. The name, as Wawau, was also known to Hawaiian traditions.

A Maori variant of this name is Ta-wau, and Ta-wawau, which is said in tradition to be an island near Tawhiti, (or Tahiti) and is probably Vavau, or Porapora.

MATAORA.

THIS name is found in Maori traditions, but is, I think known only to the east coast tribes,—probably to the descendants of the third migration alone. It is said to have been a very ancient dwelling-place of the Maori ancestors. It was this place they removed to after leaving Au-roroa where Tane and the other gods lived, and from Mataora they removed to Hawaiki-nui. The meaning of this name, is “living, lively, fresh-looking, pleasant, safety.” I am in doubt as to whether this ever was anything more than an emblematical name for part of the Father-land, expressive of the prevalent ideas as to the happiness and plenty prevailing there. It is not known to any other branch of the race, so far as I am aware.

It may be suggested as a subject for further enquiry whether this name Mataora may perhaps be identical with the old Indian name Mathura, a place situated at the junction of the Ganges and Yamuna, which was a sacred place to the Indians. On this subject see an article in the “*Journal of the Polynesian Society*,” vol. xxviii., p. 18, where the possible identity of Mataora and Au-roroa are dealt with fully, in connection with the migrations of the Proto-Aryan people.

RARO OR RORO.

THE above word enters into so many names of ancient places, that it probably had at one time the meaning of

“land, region, country, etc.”; of course Raro and Roro are identical—the change from “a” to “o” being very common in Polynesia—and is possibly connected with *oro*, which clearly meant at one time, a mountain, of which many illustrations might be given. The following names are given in Maori tradition:—Raro-whara, Raro-henga* or Rorohenga, Raro-hana, Raro-whana, Raro-pouri, Raro-waia, and Rarotonga, which last is undoubtedly the island of that name, chief island of the Cook group. But it is questionable if this latter can be classed with the others, for we have the distinct statement in the traditions that its name was given by Tangiia (*circa* 1250) on securing directions where to find it, by going west (*raro*) and south (*tonga*)—the previous name was Tumu-te-varovaro. Raro-hana may probably be looked for in the far west, for it is connected with the story of the Deluge; but the others cannot be identified, unless we are justified in thinking Gi-lolo or Ji-lolo of Indonesia to represent one of them. But we do not know to what language Gi-lolo belongs—it may have been the original Polynesian name of that island, corrupted into its present form by the later occupants. Fornander identifies O-lolo-i-mehani, found in the Hawaiian traditions with Gi-lolo—*lolo* being the stem word of the name.

OTHER ANCIENT NAMES.

ONE of the oldest names for the Father-land is Nukuroa, a name which in later ages, but still very long ago, was applied to New Zealand. The Maori traditions in which this name is found related to the age of the gods, and, therefore, it is very ancient. Now, under the forms of Nusa,

*This place is so ancient that it is said to be on the way to the Hades of the Maoris, which are situated in the original Hawaiki.

Nuha, Nuhu, Nuka, Nuku, Nu'a, Nu'u, we find this word extending from the coasts of Asia to the Marquesas group, in all cases with the meaning of "land, or island, or earth." In combination with "roa," it means the great land or long-land, evidently referring to a continent. The lesser of the two larger of the Ke group of islands west of New Guinea is called Nuhu-roa, probably a name given by the Polynesians; and the furthest east in which we find it is Nuka-hiva of the Marquesas Group. The island of Java had an ancient name embodying this word Nusa, *i.e.*, Nusa-harahara, which is very Polynesian in its form.

HERANGI, a name to be found in old Maori traditions, is probably identical with Hawaiian Holani and Helani, and Rarotonga Erangi-maunga. This, I agree with Fornander, is probably Selan or Ceram Island of Indonesia. Or, again, it may easily have been Ceylon; the change from which to Herangi may be seen in the following:—Herangi = Selangi = Seran = Ceylon,—a series of letter-changes that is quite admissible according to known rules. Another name for Ceylon is Telinga.

TARANGA :—From the fact of this name occurring in the Creation legends it is evidently very old, and is no doubt synonymous with the Hawaiian Kalana, or Kalana-i-hauola, one of the most ancient lands known to that people, wherein was the "Fountain of Youth"—the Maori "Waiora-a-Tane."

IRIHIA.

THIS name, which occurs in the traditions of the East Coast Maoris, (and in them only, so far as I know) is that

of some country from which their ancestors came, before they moved on to Hawaiki, which, in this instance *may* be either Java, Savā'i of the Samoan group, the Viti and adjacent group which was known as Hawaiki-raro; or Hawaiki-runga, which includes Tahiti, Paumotu, etc., and indeed, by the latter people, it covers the Hawaiian Islands also, or, again it might be Hawaii. But it is probably far more ancient than these, and refers to the most ancient Hawaiki of all. The inference to be drawn from the following quotation extracted from the "Travels of Tamatea" refers to a very ancient home under the name of Irihia, and one in which some form of script was in use. "Tamatea then journeyed right round the head waters of the Wai-taki river (South Island of New Zealand), and in a certain place he dug out a cave still in existence, which he ornamented with carvings and paintings. He used this cave to preserve the *tuhituhi* (writing) which had been brought from the distant land Irihia, beyond Hawaiki, by Uru-whenua and his three brothers, painted on a stone called 'Ko-mako-nui.' The meaning of this writing is now lost, but it was treasured in the memories of the men of old. The name of this cave was Te Ana-whakairo (the carved cave)."

Obviously from the mention of writing (also referred to in other traditions) we must look for Irihia either in Indonesia or further to the west—probably the latter, as the following extract from a document in my possession seems to show. The following is the translation—the first part of which, not included here, refers to the wars of the gods:—

"Behold! The spirits of the children of Tāne-nui-arangi (the god of that name) were taken up to a great mountain of exceeding height, where their employment was

to make this mountain very *tapu*.* Now, hence the spirits of all men ascend to that mountain in order to be purified and from thence they ascend to the Rangi-tuhaha (the twelve heavens), and here also are separated off the spirits of some, who proceed to Raro-henga, to the Muri-wai-hou, that is to the Reinga (Hades). This last place is a different world from this ; it is below ; the road to which is named Taheke-roa—which means the current of death that drags them thither.

“ Now, that sacred mountain where the spirits from this world are made sacred (*i.e.* in this instance everlasting) is Te Hono-i-Wairua (the junction of spirits) and is situated in Tawhiti-pa-mamao, at Irihia, and it was from that land that men and tribes dispersed to the islands of the great ocean. There have thus been two distinct separations in that land of Irihia ; one of the spirits ; one of those who dispersed from there in the flesh. Hawaiki-nui is a part of that land, that is, Tawhiti-pa-mamao. It was a great home of the Maori people, and in it was situated the *whare-kura* (or temple of learning) of Rongo-marae-roa, who is the god of all cultivated food-plants,—*kumara*, *taro*, *hue*, *korau*, and others—besides the *arai-toto-kore*, which was reserved as an offering to the gods, because there was no blood in it. It would keep good for a long time, and hence when the original migrations came away (from Irihia) to the east, to the many islands they afterwards came across, they used this food the *arai-toto-kore*, (blood-less,—perhaps sapless—*arai*). There were three migrations at that date, and all of these directed the canoe-bows to the east. Now, the name Hawaiki-nui

*Probably the mountain referred to as the “sacred mountain of Tawhiti-nui,” in the traditions of the West Coast New Zealand Maoris, and as the Koro-tuatini of Rarotongans and Maoris.

was used as a name for the island Hawaiki (Tahiti) from which Tamatea (of the 'Takitimu' canoe) and his companions came hither to New Zealand, in remembrance of the original home they came from. The foods these three migrations brought with them from Hawaiki-nui and Irihia, which is also called Irihia-kuranui, were the *taro*, dried *kumara*, and the best of all, the *arai-toto-kore*, which could be eaten raw on the voyage. The *hautai* (dew of the sea, ? moisture) was the guardian of the fresh water, so it did not evaporate; and they obtained fire by the *kaunoti* (i.e., by the usual method of rubbing a pointed stick in the groove of another.")

The information given in the above extracts has never been printed before. It came to me from a source that guarantees its genuineness, as part of the teaching of the old *whare-wananga* or college of learning referred to in Chapter I. hereof. I cannot be certain of what kind of food *arai-toto-kore* is, but later on the question is fully discussed (see page 185). *Arai-nano* in Mangareva Island is the *pandanus*, but probably has no connection here, though the drupes of that tree were eaten. At present the name Irihia cannot be identified as a place-name with any known land, though Mr. Elsdon Best has suggested to me that it is a variant of the name Vrihia, used in the Reg-veda as that of India, or part of it, and this seems to me to be very probable.

HORA-NUI-A-TAU.

HORA-NUI-A-TAU and Hau-papa-nui-a-Tau, the first meaning "the great outspread land of Tau," and the second, "the great heaped up land of Tau," or, in other words, "the hilly land of Tau," are said to have been the

lands whence the original inhabitants of New Zealand came, who differed slightly from the later migrations in that they apparently had more Melanesian blood in them, whilst still being Polynesians. They appear to have been more like the Niuē Islanders and the Moriori of the Chatham Islands, besides probably being connected with the people of some of the islands lying to the east of the New Hebrides and Solomon Islands, who are a Polynesian people somewhat mixed with Melanesian. Probably we may include in this branch the people of Futuna and Uvea or Horn and Wallis Islands. In connection with these ancient names recorded in the traditions of the *tangata-whenua*, or original inhabitants of New Zealand, is that of Te-Patu-nui-o-Aio, which at present cannot be identified with any known land.

These islands are, however, somewhere in the western Pacific, and are not very ancient homes of the Polynesians.

We may pass over the old names, Mata-te-ra, Waero-tā, and Waero-ti, for we have nothing more to guide us than that they are situated to the north-west of the Fiji group, and may be in Indonesia. None of these old homes of the Polynesians can be traced at present, for the names have been changed, and only enquiry in the various islands could show which they are.

The above are the principal names to be found in Maori traditions which relate to places where the people dwelt in remote antiquity. There are many others which refer to their later homes in the Pacific, some of which will be noted as we follow the course of the migrations. Before doing so it is necessary to note a few geographical names retained in the traditions of Rarotonga. The Hawaiians have many ancient names for various dwelling places of

their ancestors, besides those mentioned herein, but they are not recognisable in the histories of other branches, and moreover Fornander has dealt fully with them.

ATIA-TE-VARINGA-NUI.

THE above is the most ancient land known to the Rarotongans, and under the variation Atia, is the first name that is mentioned in their *karakias*—reciting the course of their migrations. It can be shown that one meaning of the word *vari*, which is the descriptive word in the above name, is mud, slime, earth, and the deduction might be drawn that it meant the origin of the race from the primitive earth. There is another and very interesting meaning of the word *vari*, which will be new to most Polynesian scholars, and as it bears intimately on the origin of the people, it may be here stated. In one of the Rarotongan traditions it is stated that, when living in Atia, the common food of the people was *vari*, and this continued to be so until the discovery of the bread-fruit and the *ui-ara-kakano*, the latter of which was discovered by one Tangaroa. The writer of the traditions from which this is taken evidently thought this word *vari*, referred to mud, as he calls it *e kai viivii* or disgusting food, evidently not knowing what the other meaning of the word is. Thinking there was a history in this word, and that it might be connected with *pari* or *vari*, rice, I asked Mr. Edward Tregear to see what he could make of it, and this is the result : In Madagascar, the name for unhusked rice is *vari* or *vare* ; in Sunda (Java), Macassar, Kolo, Ende, rice is *pare* ; in the Bima tongue it is *fare* ; in Malay it is *padi* and *pari*. All these places are in Indonesia. It is sufficiently clear from the above that *vari* means rice, and the Rarotongan tradition

is correct, though not now understood by the people themselves. It would seem from this that Atia was a country in which the rice grew, and the name Atia-te-varinga may be translated Atia-the-bericed, or where plenty of it grew. The name has in more modern times among the Rarotongans become equivalent to "ancient," in which they follow the Samoans, who equally use an old geographical name, Vavau, for "ancient." This is a quite rational proceeding.

De Candolle, in his "Origin of Cultivated Plants," says that rice was known to the Chinese 2,800 years B.C., and that they claim it as an indigenous plant, which seems probable. Rumphius and other modern writers upon the Malay Archipelago give it only as a cultivated plant there. In British India it dates at least from the Aryan invasion, for rice has the Sanskrit name *vrihi*, *arunya*, etc. It was used in India according to Theophrastus, who lived about the fourth century B.C., and it was grown in the Euphrates valley in the time of Alexander (B.C. 400). "When I said that the cultivation of rice in India was probably more recent than in China I did not mean that the plant was not wild there." The wild rice of India is called by the Telingas *newaree* (in which we recognise the word *wari* or *vari*; the Telingas are not Aryans). "Historical evidence and botanical probability tend to the belief that rice existed in India before cultivation," with much more to the same effect.

All this leads to the legitimate conclusion that rice is a very ancient food plant in India, dating certainly from before the time of Tu-te-rangi-marama, which we shall see was possibly about B.C. 475. I am inclined, therefore, to think that Atia-te-varinga-nui (Great Atia-covered-with-rice) supports the idea that the name refers to India.

As *vari* has then the double meaning of both rice and mud, it will be interesting to try and ascertain which is the older meaning of the two. As mud must have existed before rice was used, the second meaning is probably the more modern, and the Polynesians, on their first discovery of the rice, applied to it the name of the mud in which it grew. If this is true, it follows that the Polynesians were the originators of this widespread name of *vari* and its variants, and further, that they gave it this name when living in India, for it has never been attempted to be shown that the name was carried from Indonesia or China to India.

With some branches of the Polynesians this name *vari* was associated with the very dawn of creation, (the primeval mud from which mankind was formed). The most ancient god, or demon, of the Mangaian Islanders, was Vari-mate-takere, (the beginning and the bottom) according to Dr. W. Wyatt Gill, "Myths and Songs," p. 3.

De Candolle and others say that rice is not indigenous in Indonesia, hence it probably came from India, and from what follows as to the discovery of the bread-fruit by the Polynesians, it seems to me a reasonable deduction that this people brought the rice from India and introduced it into Indonesia. Otherwise how could they have discarded rice after obtaining the bread-fruit if they had not brought it with them as it is not indigenous there? The bread-fruit is native to Indonesia, and does not grow in Asia. This shows that they had moved on from India to Indonesia (Avaiki is the place named, which I take to be either Sumatra or Java), where they first became acquainted with the bread-fruit. It seems to me that, when the Polynesians left India, they bequeathed—as it were—their word for rice to the Telinga and other Peoples they left behind. I claim for the Polynesians that they are the

original owners of the name for rice, and that they cultivated it in India at the time of the later irruption of the Aryans into that country.

It will not be inferred from what has been stated above that the Polynesians were the first to occupy Indonesia. It is clear, upon several grounds, that they were preceded there by the Papuans or Melanesians—branches of a Negritto of Negroid race. It seems probable from what is known of these people, that they also came originally from India, and it is possible that they may have introduced the rice with them, but until it is shown that they did so, and that they use the word *vari* for rice, it seems more reasonable to suppose it was the Polynesians—a race of a much higher standard of civilization. Judging from Earle's "Papuans"—a term he applies to all the Negritto people of Indonesia, wherever found—this people, although fond of rice, do not grow it, or only to a very limited extent; they obtain it now-a-days by trade with the Malays. The inference is that they were not a rice-growing race originally; had they been so, we should find them still cultivating it in parts of Indonesia where they have not been disturbed, such as in New Guinea, or even further afield, in the Solomon and New Hebrides islands. The Polynesians—a superior race—would find little difficulty in expelling the Negroid race, wherever they came in contact with them. No doubt they did often enslave them, and hence, probably, their references to the Manahune people, to be referred to later on. I assume that the Manahune were of the lighter coloured Melanesians—or Papuans—not the almost black people. It is known that there are degrees of blackness amongst the race.

In connection with Atia, as being a name for India, I would say that, in the very old Maori traditions, is

mentioned a name Otia, and Otia-iti, which I take to be variants of Atia. But we can gather nothing from Maori tradition as to the locality of these places. The name has been repeated in more than one place; the most easterly known is that of Atia in Huahine Island of the Society group.

Although this ancient Atia was probably India, it is quite clear that it was known also as Avaiki and Avaiki-Atia; and, as in the case of Avaiki, the Rarotongans have probably applied that of Atia to some second country, or used it as a general term for Indonesia. This would seem so from the fact that voyages have been made from Avaiki-runga (Eastern Polynesia) to some place named Avaiki-te-varinga as late as the thirteenth century. We shall see later on that Tangiia, after his expulsion from Tahiti by his cousin Tutapu, went back to Avaiki-te-varinga to visit Tu-te-rangi-marama,* in order to obtain the help of the gods, who are said to have lived there. Although these are the words used, I am inclined to think he went to consult the priests of the ancient gods and obtain their counsel as to his future course. From that land he obtained a sacred drum, a trumpet, and learned a large number of *evas*, or ceremonial dances, which he subsequently introduced into Rarotonga, besides the *mana* or supernatural powers specially given to him by the gods. Judging from analogy, the *mana* would be in the form of potent *karakias* or incantations. It seems to me that India is too far off for Tangiia to have returned to. There is no doubt he introduced some innovations on previous customs from this Avaiki, wherever it may have been. Possibly the old keepers of legends used Avaiki here in

*There are notices in other legends of a man of this name living at the period of Tangiia, as well as in the ancient days.

a very general sense, as referring to the remote lands where the ancestors sojourned on their migrations.

In the name of Atia itself, there is a strong temptation to make use of the Tongan, Niue, and Moriori pronunciation of the *t* (*ch* or *j*), and connect Atia with Atchin (which is pronounced and spelt by the Dutch, Atjeh). But Atchin is at the north-west end of Sumatra, and I think too far to the west for voyages to be made there from Eastern Polynesia. The second Atia is more likely to be the ancient name of some place in the Celebes, or perhaps Ceram. I am not aware if any ruins exist in those islands which might be identified with the Koro-tuatini, the temple built by Tu-te-rangi-marama, as referred to later on. We must not allow ourselves to think that this ancient temple is one of those in Java (also one of the Hawa-ikis), because it is known that they were built by the Hindus in the sixth century, whereas the Koro-tuatini, if we may trust the genealogies, was created long before that. It may perhaps be suggested that the ancient ruins at Ponape in the Caroline group, so fully described by Mr. F. W. Christian in his work, "The Caroline Islands," 1899, and said to have been built by a strange people coming from the south, are possibly the remains of the Koro-tuatini, built by Tu-te-rangi-marama. But I think there is nothing to justify this idea; the style of building (see illustration) is quite different from that of any of the erections made by the Polynesians.

Wherever this Avaiki-te-varinga may be, it is clearly not Avaiki-raro in the Western Pacific, one piece of evidence of which is, that in returning to Samoa thence, Tangiaa the Rarotongan voyager, first made the land (or the land first noticed in the account of his return) at Uea or Wallis Island, directly west of the Samoan group. I have no

doubt the country he visited was Java, Ceram, or some of the other islands of the Archipelago.

So much for the geographical evidence of the ancient Father-land of the Polynesians. We will now proceed to show what some of the best informed have thought on this subject, and amongst them a learned and scientific observer who paid much attention to the question of the origin of the people ; and in doing so, I make no apology for a lengthy quotation, because the works in which Mr. Logan's papers appear are extremely rare and indeed appear to have been quite unknown to many writers on this subject, amongst them most of those who are referred to below.

CHAPTER IV.

THE POLYNESIANS ORIGINATED IN INDIA.

IN considering the traditions of the various branches of the Polynesian race, as to their origin, it is undoubtedly the case, that these all point to the west as the direction by which they entered the Pacific. Those authors who have had a sufficient knowledge of the race and their traditions to be able to form an opinion on the subject, have all agreed in this particular.* Ellis, in his "Polynesian Researches," 1829, after several years' residence in Tahiti, came to this conclusion ; though he subsequently seems rather to have modified it by suggesting that they first crossed the Pacific to the coasts of North America and thence back to the islands. Fornander in his "Polynesian Race," 1878, who has certainly studied the traditions available to him more than most writers, also believed they came from India, but prior to that from Saba, on the south-east coast of Arabia. F. D. Fenton, late Chief Judge of the Native Land Court, New Zealand,

*Whilst I would include Dr. A. Lesson amongst those who have studied the race in their homes, and who, in his four large volumes "*Les Polynésiens*" (containing a very large amount of information about them) has come to an opposite conclusion, I should scarce allow him to have a comprehensive understanding of the traditions. His theory is, that the Polynesians are autochthones, originating in the South Island of New Zealand, which, he thinks, is the Hawaiki of tradition. For this there is no foundation at all.

in his "Suggestions for a History of the Maori People," 1885, followed Fornander and elaborated his theory. Dr. Wyatt Gill, the author of "Myths and Songs of the South Pacific," 1876, is also of the same opinion, though his researches seem to have carried him little further to the west than Samoa and Fiji. There are other writers who have supported this theory and furnished further information on the subject, deducible principally from the Science of Philology—amongst whom may be mentioned Edward Tregear, Dr. John Fraser, Dr. D. Macdonald, Wm. Churchill, and Colonel Gudgeon.

Whether the race can be traced further back than Indonesia with any degree of certainty, is a moot point ; but the writer is of opinion that it is a fair deduction from the traditions, that they can be traced as far back as India, in support of which a few quotations follow :—

It will be seen later on, that the dates derived from the Rarotongan genealogies will place the exodus of the Polynesians from India (as I suppose) at about the year 475 B.C. or a little later. The Buddhist reformer Gautama flourished 557 B.C. to 477 B.C., or whilst the Polynesians were in India. But no trace of Buddhism is to be found in Polynesian History or Mythology—in fact, they came away before those doctrines had had time to penetrate to all parts of India, and indeed the disturbances arising at that time as mentioned in the Table of Dates, *infra*, opposite the year 500 B.C. to 400 B.C., may have been one of the causes inducing the migrations. But it is suggested that the following Maori tradition, to be found in Mr. John White's "Ancient History of the Maori," vol. i., p. 168, may be a dimly remembered recollection of the commencement of those disturbances, expressed in somewhat obscure and mythical terms, as is so often the case

in these ancient traditions. It is clear that the tradition refers to some serious ethnic disturbance, and the fact that the god Tāne appears to have been the principal god or teacher at the time, shows how ancient it is. Tāne will yet be found to be, at one time in the history of the race, their most important god,* subsequently, through causes that cannot be entered into here, relegated to a minor position. He is probably connected with Sun worship, of which there are faint glimpses to be obtained in Polynesian myth and tradition.†

First, it must be noted that the word Buddha is an impossible form in any Polynesian dialect as at present constituted, and it is quite clear that the form the name would take in Polynesian would be Puta. The following is the tradition :—

“Puta was the name of the man who was commissioned to call on all the people of the world to believe in God. He built a temple (probably identical with the Korotuatini, mentioned *infra*) in which to teach men how to become noble. The tribes were rebellious, and called to Puta and said, ‘O Sir! Can worship save you, or will the sacredness of your temple save you?’ Puta replied, ‘Friends! Hearken to the words which will tell of the works of Raki (the Heaven-father), the words which were given to Tāne, the words which I now disclose to you; or soon the hosts above will make an accusation.’ That proud people answered Puta, and said, ‘Friend, your words are lies.’ Puta was grieved with Mataeho (sometimes

*Always excepting the supreme god Io, known to Maoris, Rarotongans, and Tahitians, and who was so sacred that the common run of Polynesian mankind never heard of him until very late Christian times. See “Memoirs, Polynesian Society,” Vol. iii.

†Readers are referred to “Journal of the Polynesian Society” Vol. xxx, p. 25, for the evidence of Sun worship among the Maoris.

called Mataaho), as he was the most obstinate unbeliever, and wished to be the sovereign of the world. Puta, addressing him, said, 'O, young man! you are an evil man, you are attempting to ignore the doctrine of Tāne. You have all heard my word, which I utter to each and every *pa* (town, village, fort). To-morrow an accusation will be made by Raki against the world.'

"Soon after this the child of Puta died; it was his first born, and the lord of all his family. Puta cut off the big toe of the child's foot, and cooked it in an oven, and with incantations and ceremonies took the sanctity off the toe; he then put it in his mouth and spat the slaver produced by it over all the houses.*

"Then he took into his hand a calabash containing the sacred offering of life, and, having arrived at the banks of a stream, he opened the calabash and then closed it again; and saw a cloud standing in the heavens, bright as the brightness of a fire burning on the earth. He called on Raki to overturn the earth; he struck the earth with his knife, and the earth turned upside down, when all the people perished. Puta and his people alone were saved. Thenceforth this has been rehearsed as the 'overturning of Mata-eho by Puta.' "

In the above we see expressed in the language of myth, the record of some great ethnic disturbance, which some have connected with the deluge stories. But I submit it has nothing to do with the flood, but with some great trouble that overtook the people owing to the introduction of a new (or renewal of a more ancient) belief, such as Gautama initiated.

*The great toe had great functions in the old Maori ritual. After a *tohunga* or priest had completed the education of a *tauiira*, or pupil, the latter had to bite the great toe of the teacher to ensure the permanence and *mana*, or power, prestige, etc., of the doctrines taught.

It may be added that the chapter in Mr. White's book from which the above has been taken has been looked on as containing quite modern ideas ; but the fact of finding much of it in the traditions of other branches of the race proves that some, at any rate, of the statements are a part of the original Polynesian myths and beliefs, and therefore cautions us not to condemn the whole on only a superficial reading.

Mr. J. F. Hewitt, in his "The Ruling Races of Pre-historic Times," 1895, traces with care and elaborateness the various methods used by early mankind in marking the time, and shows what celestial, or other means, were used in dividing and commencing the year. The earliest method of computing the dawn of the new year, as stated by Mr. Hewitt, both in the work quoted above, and in his subsequent work, "Primitive Traditional History," 1907, was by the constellation of the Pleiades. He shows that this system originated in Southern India, but that it still continues to be used by some of the tribes of the north-west coast of India, notwithstanding that the system has been overlaid and superseded in other parts by later systems. Now, the Polynesians date their new year from the rising of the Pleiades (or Mata-riki, which is their name for this constellation) when it is seen as the morning star just before sunrise. It is called "Te Whetu-o-te-tau," or the star of the (new) year, and it rises in New Zealand in June, which was the first month of the year, and from thence onward the months were counted by twelve (sometimes thirteen) lunar months, each of which had a name of its own, as had each of the days of the lunar month. Mr. Hewitt mentions the division of this year "into two periods of six months each, marked by the appearance of the Pleiades above the horizon at sunset



Burton Bros. Photo.

A Samoan Polynesian type.

in November, the southern spring." These are the two seasons of Raumati and Takurua of the Maoris; and Matarii-i-nia (Mata-riki-i-runga in Maori, *i.e.*, 'the Pleiades above'), and Mata-rii-i-raro (Matariki-i-raro in Maori, *i.e.*, 'the Pleiades below'), as they are called in Tahiti. Again he mentions that an annual festival of the first fruits was observed at this period. This custom is (or was) current in Tahiti and the neighbouring groups, and in Rarotonga was called Takurua, a name probably derived from the star Sirius. Dr. W. Wyatt Gill, B.A., in his "Life in the Southern Isles," p. 99, gives a pretty picture of one of the dances performed by the Cook Islanders at the return of the Pleiades, and he says (p. 99), "The constellation of the Pleiades held an important place in the heathen mythology. Its appearance on the horizon at sunset about the middle of December determined the commencement (? of second half) of the new year. When at sunset the constellation was invisible, the second half of the year was supposed to have commenced. The appearance of the Pleiades in the horizon at sunset was in many islands a season of extravagant rejoicing, and was welcomed with frantic dances and discordant shell-music."

The offering of first fruits had probably ceased amongst the Maoris to a large extent, but it is known by tradition to have been in force amongst their ancestors in Tahiti, Ra'i-a-tea, and other islands. It was these same people of India that counted time by nights, and not days, exactly as the Polynesians do. And again the same people who deduced their (subsequent) period of three year cycles from the constellation of Orion, the Maori name of which is Tau-toru, *i.e.*, the three-years,—surely more than a coincidence.

It would seem, when added to other evidence which might be adduced, especially from Mr. Hewitt's works

quoted—that these things point to India as the original home of the Maori. But it would take too long to enumerate them. I will therefore content myself with saying that we may probably see the first portion of the word Hawa-iki in an old name for India itself. In the first of Mr. Hewitt's works quoted above, vol. i., p. 140, we learn that a name for the whole of India was Sindhava, which he translates "moon-land," from Sin (Maori *Hina*, Samoan *Sina*), the moon and the figure in it. Here it is suggested that the second part of the name, *hava*, is the *hawa* of Hawaiki, which Mr. Hewitt translates as "land," meaning not differing much from those given *ante* as "rice-land," *i.e.*, irrigated land.

In order to support the theory of an Indian origin, I will first quote what Mr. J. R. Logan says on the subject ; a gentleman who by his extensive philological knowledge should be an authority. He moreover had, from his long residence in Indonesia, a personal knowledge of the races and languages still spoken there, and also, to judge by several references, some acquaintance with the Polynesians themselves. His opinion is, that the Polynesians formed part of the very ancient "Gangetic Race," which had been in India from remote antiquity, but which became modified from time to time by contact with Tibetan, Semitic, Aryan, and other races. It would seem indeed, if we compare the mythology of the Polynesians with the most ancient mythologies of the old world, that there are sufficient points of similarity to hazard the conjecture that the race is the remnant of one of the most ancient races of the world, who have retained in its primitive forms, much of the beliefs that gave origin to the mythology of Assyria and Egypt. But this is too large a subject to enter on here. Readers should study Mr.

E. Tregear's paper on "Asiatic Gods in the Pacific," J.P.S., vol. ii., p. 129. The suggestion one is inclined to make is, that Logan's Gangetic Race is what we know as the Proto-Aryan, a more modern term than the times of Logan, and that these Proto-Aryans were the advance-guard of the Aryans so-called, with subsequent mixture of the aborigines of India.

THE GANGETIC RACE.

IN various places in his voluminous papers Mr. J. R. Logan thus refers to the Gangetic Race that occupied a considerable portion of India prior to the intrusion of the later Aryan race :—

Ethnology of the Indo-Pacific Islands, by J. R. Logan, part ii., p. 1.—"I was especially struck with the constantly accumulating evidence of the derivation of the leading races of the islands (Indonesia) from Ultraindia and India, and was led to the conclusion that the basin of the Ganges and a large portion of Ultraindia were occupied by tribes akin to the Malayan-Polynesians* before the movement of the Aryan or Indo-Germanic race into India. The combined and consistent evidence of physical conformation, language and customs placed this beyond doubt."

Page 29.—"But the adoption of the structure of a foreign tongue does not necessarily imply an abandonment of the native vocabulary. It is probable that intruding grammars have been more often and more fully adopted than in-

*I infer that Logan here refers to the Polynesians still remaining in Malaysia (or Indonesia), not that he considers the Malay to be connected with the Polynesians,—his subsequent remarks contradict the latter idea. The Malays are a Mongoloid race, while the Polynesians are a branch of the Caucasian race.

truding glossaries. The barbarous or inferior native tribes acquire the idiom of a civilized or dominant race of intruders, and this idiom gradually supplants their own, but the old vocabularies are often largely preserved by them and adopted by the obtrusive trace.* Thus it has been in the progress of the great formations of Asianesia (or Indonesia). The Papuans of the Viti (or Fiji) Archipelago have adopted the idiom of the intrusive Polynesians, but they have retained their native vocabularies to a great extent. So it must have been when the Iranian formation was diffused abroad. The numerous vocabularies of the Indo-European nations cannot have been derived from one mother tongue."

Page 51.—"The Western Burmans more often resemble the handsomer Asianesian (Indonesian) tribes found in Borneo, some parts of East Indonesia, and Polynesia. Similar tribes appear to have preceded the Malayan race in Sumatra,† for they have left their impress, to a certain extent, on the Nias and some of the Batto tribes. Even in the Peninsula, neater, lighter and handsomer men than the ordinary Malay are not infrequent amongst some of the Binua tribes."

Journal Indian Archipelago, 1852-3, p. 34.—"Whatever may be the genealogy of the Indo-Germanic formation (Aryans, etc.) it must undoubtedly have been very ancient at the period it began to spread eastward and westward. Sanskrit itself is not the parent, but the sister of the other ancient members of the family (of languages) and the great

*This would occur through the mothers taken from the native race.

†As I write I have before me a picture of a woman of Mantawei, an island off the coast of Sumatra. If the name of her abode had not been given, she would certainly be set down as a Polynesian, even to the dress and mode of carrying a basket. Prof. A. H. Keane includes these people in the Polynesian race,—some of the people left behind when the main body moved on to the east.

distance between Sanskrit and all other non-Iranian languages of Western Asia, makes it evident that the formation must have existed as a distinct one from the Semitic Scythic, and Tibetan, long before the Aryan races occupied N.W. India, while it is also certain that the Semitic variety of the same race, whether it be, or be not, the parent of the Iranian—must have been located in Western Asia from a still more remote period. The extreme antiquity of the Semitico-Iranian race in this province is established by its strongly distinctive physical characters, when compared with the purer African, Scythic and Dravidian; by the double evidence of the Semitic and Indo-Germanic linguistic formations; by the absence of this race and their formations (of language) in all other parts of the world, save in those in which they are intrusive; and by their immemorial occupation of the impregnable mountain homes of the Caucasians and the ranges to the eastward as far as the Hindu-Kush. The question necessarily arises, could such a race have remained for thousands of years interposed between Africa and India without exercising any influence on the races and languages of these regions? It may be considered as established by a concurrence of physical, linguistic, artistic, and historical evidence that this race became predominant in the basin of the Nile at least four or five chiliads before the Christian era. It is not probable that the Aryans became predominant in the basin of the Ganges, more than 2000 B.C. But it is equally improbable that a race which gave civilization and a ruling caste to Egypt 2000 to 3000 years previously, did not begin to affect the ethnology of India until this period. The preservation of such a race during so long a period of a rigid exclusion would be an ethnic anomaly. * * *

Page 37.—“The Aryan race appears to have begun to spread from the western side of the Jumna into the basin of the Ganges probably less than 4000 years ago. * * * It is probable that the native races (*i.e.*, Gangetic) were here—at an early period of the Aryan era—reduced to a helot state, or driven in among the aborigines on the north and south of the valley (or to migration). In the lower part of the valley (Ganges) progress appears to have been slow and partial. They (the Aryans) did not completely and permanently subjugate the native tribes, or dislodge them. They made conquests and founded kingdoms, but the mass of the population remained non-Aryan, and the Aryan dynasties were frequently supplanted by native ones. The Aryan princes do not appear to have been able to maintain their power in Behar and Bengal. In the fourth century B.C. the celebrated Chandragupta (from 391 to 315 B.C.) a Sudra (*i.e.*, one of the native non-Aryan races) became king of Magadha, and no purely Aryan dynasty was ever re-established. Chandragupta and his successors were surnamed Maurya* from his mother Mura, but the name was probably a tribal one. It is still found as an ethnic and geographical name in the adjacent Himalayas (Murang Murmi) * * * But the priests, the religion, the civilization and the literature of the Aryans retained their power. The native languages were deeply Aryanised and the physical character of the population was greatly modified. * * * Kocch, Bodo, and other purer remnants of the old race (*i.e.* Gangetic) are evidently in part, and in some of them in a great degree, indebted

*This word Maurya, has been used by some writers as a synonym for Maori. But those who think so have first to show that Maori was a racial name for the whole of the Polynesians. As a matter of fact it is only New Zealanders and Rarotongans who use the word as descriptive of themselves in the sense of a racial name.

for the improvement in their physical type, when compared with the Tibetan and Chinese to the fact of their having been for more than 3000 years in contact with Aryans and Aryanised Indians, although it is probable they had assumed their distinctive character at a much earlier period. Tibetans may have spread into some parts of the Himalayas and directly or indirectly influenced the native Gangetic race before the Aryans advanced into India. * * From the remotest period, the Gangetic race must have influenced or been influenced by the Ultraindian (*i.e.* N.E. and E. of India) because there are no natural barriers like the Himalayas between them."

"A survey of the character and distribution of the Gangetic, Ultraindian, and Asianesian (Indonesian, as we now call it) peoples, renders it certain that the same Himalayo-Polynesian race was at one time spread over the Gangetic basin and Ultraindia. As this race is allied to the Chinese and Tibetan, it is probable that it originally spread from Ultraindia into N.E. India, I will afterwards show reasons for believing that the race itself is a modified one." * *

"From its position and character India must have been peopled from the earliest Asiatic era. As soon as any of the adjacent countries were first occupied it could not fail to receive a population from the north. While navigation remained in its infancy, many accidental immigrants by sea would be absorbed into the mass of the native population and produce no perceptible effect on its physical character. But from the time when the adjacent shores of the Indian Ocean began to be the seats of commercial and maritime nations, the Peninsula must have been exposed to the regular influx of foreign traders and ad-

venturers. From the antiquity of the Egyptian civilization, it is probable that the earliest commercial visitors were Africans (? not necessarily negroes) from Eastern Africa and Southern Arabia (? the Sabaens). It is certain that the subsequent Semitic navigators of the latter country, at an early date established that intercourse with India which they have maintained to the present day. The trade between India and the west appears to have been entirely in their hands for about 3000 years. During this period the Arab navigators not only remained for some months in Indian ports, between the outward and homeward voyages, but many settled in them as merchants." * *

"The influence of African and Arabic blood must have preceded that of Aryan in the Peninsula. In the times of Menu, perhaps 1000 years B.C., the Aryans had not spread as conquerors into the Peninsula. But they had begun to pass into it as settlers and propagandists at an earlier period." * *

Page 42.—"I conclude that the basis of the present population of the Dekkan was of an African character and that it was partially improved by Turanians or Irano-Turanians and Semitico-Turanians from the N.W., and afterwards by the more advanced N.E. African and Semitic settlers (*i.e.* Coasts of the Red Sea, etc.). * * The E. African tribes of the Red Sea and for some distance to the southwards as well as the S. Arabian, must, at a very archaic period, have been intimately connected with the southern and original seat of Egyptian development. It may, therefore, be considered as in a high degree probable that the pre-Aryan civilization of Southern India had a partially Egyptian character and that the Himyarites and their maritime precursors on the coasts of the Indian

Ocean, whether Semitic or African, carried the influence of this Civilization to India,"* * *

Page 54.—“The Ultraindian races in their fundamental characters, physical and mental, and in all their social and national developments, from the lowest or most barbarous stages in which any of the tribes are now extant, to the highest civilization which they have obtained in Burma, Pegu, Siam, and Kamboja, are intimately connected with the Oceanic races. The tribes of the Niha-Polynesian family, who appear to have preceded those of the Malayan, resemble the finer type of the Mons, Burmans, and the allied Indian and Himalayan tribes. The Malayan family approximates closely to the ruder or more purely Mongolian type of Ultraindia. The identity in person and character (of the Niha-Polynesian) is accompanied by a close agreement in habits, customs, institutions and arts, so as to place beyond doubt that the lank-haired population of the islands (Oceania) has been received from the Gangetic and Ultra-indian races. The influx of this population closed the long era of Papuan predominance and gave rise to the new or modified forms of language which now prevail. The ethnic distance between the Polynesians and the Javans or the Mons, and the mere language and geographical position of the former attest the great antiquity of the period when the Ultraindian tribes began to settle in Indonesia.” * * *

Such in brief are J. R. Logan's ideas as to the ancient Gangetic-Polynesian race, and his remarks as to the admixture of the races from very early times, seem to offer an explanation of many peculiarities that have been ob-

*Quere! Are not these people those recorded in the records of the Third Migration as the lean, dark people with whom the Polynesian ancestors came to enmity, as described later under “The Third Migration?”

served in the Polynesian race as we know it. The influence of the Ancient Egyptian and Semitic civilizations on the race during the period it occupied India are apparent at this day—not so much of the former, but more particularly of the Semitic—which would seem to indicate that the ethnic connection of the Semitic race was later in time and of longer duration. It has frequently been pointed out that the Egyptian sun-god Ra finds an equivalent in Polynesian in the name—Ra—for the sun ; whilst there are indications that in ancient days the cult of the sun prevailed to a certain extent among the Polynesians. But so ancient is it, and so little known about it, that it seems never to have prevailed to any large extent—that this cult in fact was learned from some outside race influencing the more ancient cult of Rangi and Papa—the Heaven-father and Earth-mother cult, traces of which are found in the most ancient of races, notably among the Aryan races of India. The influence of a Semitic connection on the Polynesians, is very obvious to anyone who will study the language and the customs. Nearly all those who have dealt with the grammars of the various dialects of Polynesia have been struck with the many similarities in structure to be found between them and Semitic forms ; but perhaps the late Dr. A. Macdonald of the New Hebrides has shown this most clearly in his papers published in the “Journal of the Polynesian Society,” but has perhaps ridden his theories to an extent not wholly warranted. But the number of Semitic customs to be found prevailing among the Polynesians, is, perhaps, more striking than the lingual connection. The Rev. R. Taylor in his “Te Ika-a-Maui” mentions many of these, and his list might be very considerably augmented.*

*As a suggestion to philologists I offer the following :—Tāne,

Of the other ethnic element mentioned by Logan, the Sanskrit-speaking Aryan, it seems now quite clear from the researches of Tregear, Dr. John Fraser, and Fornander* (not to mention European writers) that that language has to a certain extent influenced Polynesian. So much does this appear to be the case, that it cannot be accounted for unless we allow of the lengthy sojourn of the two peoples in close proximity with a constant communication and probable intermarriage, as indicated in Logan's remarks on the Gangetic race, even if we cannot allow that the Polynesians are the Proto-Aryans.

Logan does not anywhere indicate the connection of his Gangetic race with the present inhabitants of India, under the names they are now classified by ethnologists, such as Dravidians, Kolarians, etc. And possibly they did not truly belong to any of these divisions, but were rather the result of crossings between the ancient Dravidians and the later Kolarians, Aryans, and other

probably at one time the principal god of the Polynesians, was superseded, with some branches, at a later date by Tangaroa. There is a strong accent on the letter "a" of Tāne, denoting that a consonant has been dropped, or that it a compound word with a prefix *Ta*. The word would then become *Ta-ane*. Now "n" and "l" are transposable letters in many languages, of which numerous illustrations from the Polynesian language might be adduced. Therefore, the root word may be "*Ale*," the Hebrew for the oak, and "*Ta*" is god, in more than one language. With the Maoris Tāne is essentially the god of trees and all matters connected with wood work. Hence it may be, that the very ancient tree worship—of which there are evident signs in Maori mythology—finds a lingering home in the word Tāne. Compare also the Niuē belief of the origin of mankind from a tree—"Journal Polynesian Society." Vol. xi., p. 203. If this is so, it shows a Semitic or perhaps Dravidian connection.

*For the first, see his numerous papers published in the "Trans: and Proc: New Zealand Institute," and "Journal Polynesian Society." Dr. Fraser's papers are also to be found in the latter publication, whilst Fornander's third volume of his "Polynesian Race," is devoted entirely to this subject.

racés, which have resulted in the Polynesian race. I do not feel competent to offer an opinion on this great question ; but the more I study the traditions and the reasonable inferences that may be drawn from them, the more these seem to point to India as the first land of which the Polynesians have retained any record. They are generally acknowledged now to be a branch of the Caucasian race, who originated in Northern Africa, and according to the late Dr. A. H. Keane, one of the foremost of ethnologists, appear to have advanced from their original home in two streams,—one through Europe, Northern Asia, and thence down through the Phillipines to Indonesia ; whilst another passed through Western Asia on to India ; at least so I gather from his latest work, “The World’s Peoples,” (1908), p. 415. But he considers the main stream is that which came by way of the Korea and Japan, and that they afterwards amalgamated in Indonesia with the other branch. This view is followed also by Professor Macmillan Brown, in his “Maori and Polynesian,” 1907, who has also extended Keane’s theory to include a migration of one branch to Alaska. Professor Brown also advocates the view that a branch of the race occupied the islands of the Pacific at a very much earlier date—he says, perhaps 100,000 years ago—when the eastern Pacific was occupied by a continent. I submit that there is nothing certain to corroborate this view at present, whatever may appear in the future. Nor is there in Polynesian traditions any indications that the forefathers of the race ever came from the north by way of Japan etc. The positive statement is frequently made that they came from the west to the islands of the Great Ocean.

Logan seems to fix the date of the incursion of the Sanskrit speaking race into India as between 4000-2000

B.C. General Forlong ("Short Studies in the Science of Comparative Religions," 1897) a much later writer than Logan, and, therefore, having access to the latest information, assigns the following dates to events in India and Indonesia which will be useful for reference later on:—

	B.C.
The Aryans beginning to appear north of	
Kakasia	2200
The Indo-Aryans in the Panjab	1080
The Skuthi or Sacoe from Oxiana invade N.W.	
India	950
The Aryans begin to settle in Lower Panjab ..	850
The Aryans reached Mid-Ganges	800
The Aryans moving down the Ganges	620
Sanskrit ceased to be spoken	500
Gautama (the Buddhist) born 557 B.C.	477
Time of great disturbances in India	500-400
The Chinese heard of Indian Foreigners south	
of the Annam Peninsula	460
Probable date of the Phoenician inscription	
South Sumatra	450
Javan traditions say Java uninhabited but	
cared for by Vishnus	400
Magadha empire founded in India	325
Nearchus supposed to have sailed to Sumatra	323
Javan traditions state that about this time	
Arishtan Shar led to the Archipelago from	
N.W. India 20,000 families most of whom	
dispersed <i>en route</i> , probably in Malabar,	
Maladiva and Malagassar (Madagascar) ..	300
A second Indian invasion of Java from the	
Kling coast of 20,000 families, who estab-	
lished Vishnuism	290

Buddhism had reached the Indian Archipelago	223
A large body of Desa Sagala from Panjab went	
to Java	200-150
Indian Malas, or Malays, Yauvas or Javans,	
Bali and others, were all over the Peninsula	
and Archipelago	125

If the hypothesis is right to the effect that the Polynesians are a branch of the ancient Gangetic race (or as I venture to call them, Proto-Aryan), it is obvious from the above table that they must have had several centuries of communication with the Sanskrit speaking race, from the period when the latter occupied the Mid-Ganges in B.C. 800, down to the probable time of the Polynesians leaving India about the fourth or fifth century B.C., which is the date we arrived at by aid of the Rarotongan traditions.

It is highly probable that some remains of the Polynesian race may still be traced in parts of India that have not been so much influenced by the later Aryan and other ethnic waves. Indeed a long correspondence between the late S. H. Peal, F.R.G.S. of Assam and myself of some years ago, seems to prove that the tribes occupying the hill country of Eastern India have many Polynesian customs, and moreover a few words of the language seem to have survived the many linguistic invasions they have been subject to. I notice in Dr. W. H. Furness's paper on the "Ethnology of the Naga Hills,"* a reference to several customs that are closely allied to Polynesian; the tattoo marks on the face of the Sema division is apparently just like the old Maori *moko-kuri*, whilst the description of the ceremonies connected with tattooing,

*Journal, "Anthropological Institute," Vol. xxxii.

and the tools used, might be taken as descriptive of those of the Polynesians to-day. In plate No. xl. of the same volume is shown an old Siamese man, who is to all intents and purposes an old Maori.

To the above we may add that much of the Polynesian folk-lore is closely akin to that of the so-called Aryan races, a good many examples of which are scattered through the pages of the 29 vols. of "Journal of the Polynesian Society."

CHAPTER V.

THE THREE MIGRATIONS; AND THEIR LOG-BOOKS.

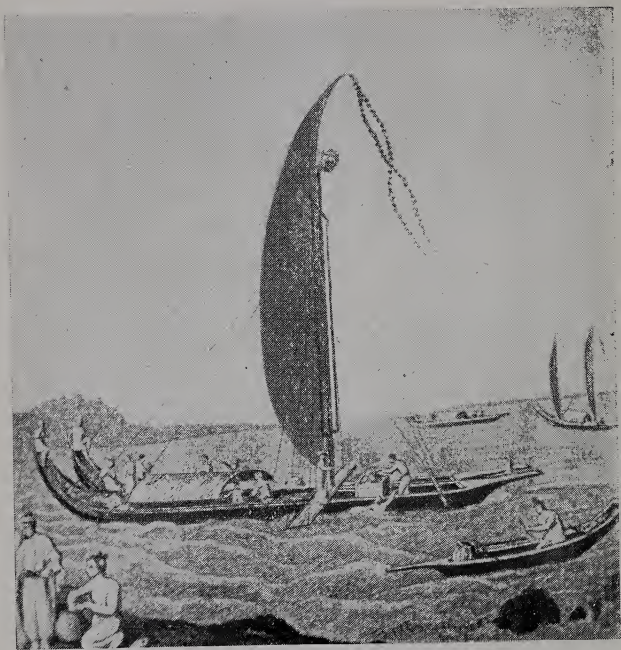
So far as the information from various sources has been obtained from the traditions of various branches of the Polynesian race, it appears that at least three distinct migrations have taken place into the Pacific from Indonnesia, if not from India. These may be summarised briefly as follows:—

1st Migration—consisting of the Samoans, Tongans, and probably the many islanders occupying the outlying islands along the coasts of the Solomon and New Hebrides groups from Le-ua-niua (or Ontong-Java), Futuna, Uvea and Niuē islands, to possibly New Zealand.

2nd Migration—the so-called Tongafiti branch of the race, including Rarotongans, Tahitian, Paumotu, Marquesas, Mangareva (or Gambier) and most of the Maoris of New Zealand.

3rd Migration—The East Coast Maoris of New Zealand and many, if not all, the Hawaiians.

It seems just possible that the original inhabitants of New Zealand prior to the times of Toi-te-huatahi, may be classed with those of the first migration now occupying the off islands of the Melanesian groups, and those of Futuna, Uvea, Niuē, Rotumā, and a few other islands



From Cook's Voyages.

Double Canoe of Ra'iatea in 1769

in the western Pacific. But the time has not arrived for expressing a definite opinion on this complicated subject, which depends on other things than tradition, of which these people have very few regarding their origin. The above classification can therefore only be taken as tentative.

We may proceed, therefore, to quote the "log-books" of the three migrations so far as they are available.

Several branches of the race have preserved in their traditions a record of their migrations ; but of all these that of the Marquesans, so far as names of places go, is most full. In trying to locate the many places mentioned in these various accounts, we shall succeed only with some of them, for this reason principally : the tribal organization amongst the Polynesians appears to be of very ancient date, and this was much emphasized when the people occupied Indonesia, from the fact of different branches having been separated from the others for generations in the numerous islands of that Archipelago. Even supposing the race to have been one in speech, customs, beliefs, etc., at the time it left the Father-land, progress through, and settlement on, the islands of the Archipelago in places separated by many miles of ocean, must have tended through local environment and lapse of time, to have caused a more or less tribal arrangement of the people. It thus came about that when the time arrived for them to move on into the Pacific, each tribe under its own chiefs and priests formed separate *hekes*, or migrations, carrying with them the ideas, modified customs, beliefs and speech, which they had acquired in their temporary homes. As these expeditions passed onwards towards the sunrise and discovered fresh lands—dwelling there for more or less lengthy periods—they would give names to these new lands which are retained in the traditions of some particular branch

of the race, but which may be quite unknown to other branches. A party of migrants arrives at some island, settles there for a time, gives the place a name, then moves onward, actuated by the growing desire of discovery—the desire to know what lies before them,—and departing, leaves no sign that can be interpreted into a name by those who follow. Other parties again follow somewhat different routes, giving different names to their discoveries; or they follow in the wake of the first-comers, but not knowing the names already given, apply fresh ones, which alone are retained in *their* records—to the exclusion of those given by the first discoverers. Hence we find such differences in the “logs” of the migrations. It is not until we approach Fiji, the general gathering ground of the race, that the names begin to accord more closely, and that because the later migrations found there people of their own race in occupation of settled homes.

There is another cause of difficulty in reconciling these names, but it may be, and often is, overcome as further knowledge is gained. This is due to the change that takes place from time to time in the names of islands and places which of course would only be known to the people who remained there, whilst those who have migrated would retain only the earlier name. The causes of these changes are not always apparent, but in some cases are probably due to the well-known Polynesian custom of altering the name of any thing or object when such name enters into that of one of their *tapued* chiefs; or, on the other hand it may be due to the occurrence of some notable event in the history of the people. The names of New Zealand illustrate these changes, though the origin of them is unknown: Nukuroa and Ukurangi (or Hukurangi) were both ancient names, but are now known to very few, the name

of Aotea-roa having replaced them. Hawaiki-tautau, according to the Rarotongans, was another name of New Zealand, not known to the Maoris.

Some of these "Log-books" may now be quoted.

THE FIRST MIGRATION.

The Samoans have no "official log-book" of their migrations so far as I am aware, and the names of ancient dwelling-places of their ancestors are very few. The name of their "spirit-land," as of the Tongans, is Puluotu, which is not known to other branches of the race—except indeed in Fiji, where it is found under the variant "Mbulotu."* If this is the name for the "spirit land," it is obviously also the name for their ancestral home in the far west, for we have already seen that the Samoan belief is identical with that of the other branches as to the flight of the spirits of the dead to the west. It has been suggested that in this name Pulo-tu, we can see a reference to the very common name—Pulo—of islands in Indonesia; but Pulo, an island, is a Malay word and is not known to the Polynesians as such, consequently this identification must fall through, for the Malays are a more modern people in Indonesia than the Polynesians. It has further been said that Puluotu is identical with Bouru, or Buru, or Buro, a large island to the west of Ceram, and that *tu* means sacred. But it should first be shown that Bouru is an ancient name dating from before the Malay occupation, and that *tu* really means sacred—I know of no such meaning in Polynesian. Dr. Carroll† traces the name back to "Burattu or Burutu, along the

*For an account of the Fijian ideas as to Mbulotu, see "Transactions of the Fijian Society" for 1917, p. 25.

†Journal Polynesian Society, Vol. iv., p. 153.

central part of the Euphrates river in Mesopotamia.” Beyond this name of Polutu, Samoans possess very few records of ancient countries, though Fiti (Fiji), Tonga, ‘Atafu (Kandavu of the Fiji group), Papatea,* Tokelau, Uvea (Wallis Island), and a few others are mentioned in their old chants, etc., but all referring to islands in the Pacific. The fact is, as it appears to me, the Samoans and part of the Tongans formed part of the first migration into the Pacific, and they have been there so long that they have forgotten their early history. All the numerous legends as to their origin seem to express their own belief in their being autocthonous, created in the Samoan Islands. Mr. Churchill’s philological researches also seem to confirm the early date of the Samoan migrations.

Of Tongan traditions we really know very little, beyond what Mariner has written, and a few scattered notes in other publications.

THE SECOND MIGRATION.

(Or Tongafiti.)

So far as the Maori account of this migration is concerned it is extremely meagre until we reach the Fiji group, for the only names of islands mentioned after those of the Father-land, are Mata-te-ra, Waerota, Waeroti, and Whiti (Fiji). All of these islands can be shown from other sources to lie north and west of the Fiji group, though they are not known by these names now.

One of the islands at which the people stayed for a long time was Waerota, and apparently this was the first remembered place after leaving Hawaiki, and thence they migrated to Mata-te-ra, their course being towards

*It is said that Papatea is the Samoan name for the Marquesas Group, but further evidence of this is wanting.

the sunrise. Waerota was said to be rich in products of all kinds, and the coconut grew there. In some adjacent islands there were large animals, (which seem to indicate Indonesia). In those parts dwelt people who were quite black and smelt very strongly. There were also fair people who were great cultivators, a peaceful people with straight hair, whilst that of the black people was crisped, and they were very dirty, cultivated little and while friendly among themselves, hated the fair-haired people. These black people went entirely nude. Our ancestors in those islands used the *aute* tree bark for clothing.

They left Waerota on account of the quarrels of two brothers and the same over *kumara* cultivations, when the elder brother's party was defeated, so they migrated (apparently) to Mata-te-ra. There was no cannibalism in the times these people lived in those islands.

From other accounts we know these people dwelt at Whiti (Fiji), Hawaiki (Savaii), Kupu (Upolu), and then migrated to Rangiatea (Raiatea of the Society Islands), and thence after many generations migrated to New Zealand. The islands mentioned are also all known to the traditions of the Rarotongans.

It is a puzzle to determine who the fair, straight-haired people mentioned above could have been.

The Tahitians, though having an extensive knowledge of the Pacific, before European intercourse, have no "log" of their migrations, so far as I am aware. Tupaea's chart drawn for Captain Cook and first published by Forster*

*"Observations made during a Voyage round the World," by J. R. Forster, LL.D., F.R.S. &c., 1778. In "The Reports of the Australasian Association for the Advancement of Science" for 1898, I republished this chart, and identified most of Tupaea's names, notwithstanding that the late Admiral Wharton has declared that none of them could be identified.

in 1778 shows the extent of their geographical knowledge but it is confined to the Pacific.

The Rarotonga account is more full as to the Tongafiti migration ; it is embodied in a *karakia*, or recitation called a *kauraura*, to be found in the MSS. brought by myself from Rarotonga in 1897, and another version of which but not so full, has been published in the Rev. Dr. W. Wyatt Gill's " Life in the Southern Isles."

(Intoned by the Priest).

Speak thou ancient Tangaroa !
To thy worshippers.
Praise Tangaroa, praise him !

(By the People).

Praise him ! praise him !
Ha ! Ha ! (with dance)
Let the gods speak,
Let the chiefs rule,
We offer worship, O our Gods !

(Intoned by the Priest).

Atia-te-varinga-nui is the original land
From which we sprang.
Avaiki-te-varinga is the original land
From which we sprang.
Iti-nui is the original land
From which we sprang.
Papua is the original land
From which we sprang.
Enua-kura is the original land
From which we sprang.
Avaiki is the original land
From which we sprang.
Kuporu is the original land
From which we sprang.
Manuka is the original land
From which we sprang

As to Atia-te-varinga-nui, or Atia, as it is called in other chants, I have already shown the probability that this is India. The second name Avaiki-te-varinga, is probably Java, or it may be Sumatra. Iti-nui (Whiti-nui

in Maori) may be one of the Maori Tawhitis, and from its position is one of the Indonesian islands, perhaps Siti-Jawa, one of the names for Java, or more likely Tawhiti-nui, which is probably Borneo. Papua is some island north of Fiji which cannot be identified—it is not New Guinea, as might be supposed by the similarity of names, because, that name is Malayan, and is descriptive of the woolly-haired Papuans who dwell there and has been given long since the Polynesians left Indonesia. Papua is found in Rarotonga and other places as a local name.* Enea-kura—the land of red feathers—I suggest, may refer to New Guinea—the red feathers, so very highly prized by all Polynesians being those of the Bird of Paradise. The native Rarotonga missionaries of New Guinea are fully persuaded that this is the Enea-kura of their traditions. Avaiki is the Savāi'i of the Samoan group, as Kupolu is 'Upolu, and Manuka, Manu'a, of the same group. This recitation describes the route of the migration to which both Maori and Rarotongan belong, (except the third migration for which see *infra*), the last named place being the little island forming the easternmost island of the Samoan group from which Makea Karika emigrated to Rarotonga *circa* 1250.

We therefore pass on to the “log” of the Marquesan migrations, which, as has been said, is more complete in some respects than any other. It is taken from the documents of the late Mr. T. E. Lawson, who collected a large amount of matter from the Marquesan natives, which has not yet been published, except the following table in brief form by Judge Fornander in his work “The Polynesian

*In the Marquesas it means “a garden,” *i.e.*, *pa*, an enclosure, *pua*, flowers.

Race." There are thirteen different chants relating to these stopping places of the Maequesans (or "Take," as they call themselves) describing various incidents of their residence in each; and two accounts of this "log" have been preserved—the Atea account, and the Tani (or Tangi)† account—by different tribes.

In the table below, the Atea migration does not enumerate those marked with an asterisk, and the Tani "log" omits Hawaii. As these people do not sound the letter "r" and omit the "g" when it follows "n" (as do Hawaiians) and often the "k," I have given in a second column the probable equivalents in Maori, so as to admit of comparison. The "log" is in the form of a recitation like that of the Rarotongans, with a somewhat similar chorus; the words, "the Take wandered, or spread" following each name. It is headed "*Te tau henua o Te Take*," or "the lands of the Take."

Probable Maori form of name.

- | | |
|--------------------------|--------------------------|
| 1. From Take-heehee, the | |
| Take spread | Take-herehere |
| 2. To Ahee-tai, the Take | |
| spread | Ahere-tai |
| 3. To Ao-nuu | Ao-nuku, or Aro-nuku, or |
| | Raro-nuku |
| 4. To Papanui | |
| 5. „ Take-hee | Take-here |
| 6. „ Hovau* | Hovaru |
| 7. „ Nini-oe* | Nini-ore, or Nini-kore |
| 8. „ Ao-eva* | Ao-reva, or Aro-reva, or |
| | Raro-reva |
| 9. „ Ani-take | Rangi-take |

†After some study of Mr. Lawson's MSS. I rather doubt this word. It is probably Tane, not Tani.

10. „ Hovau*	
11. „ Vevau*	Vavau, or Wawau
12. „ Havaii	Hawaiki
13. „ Te Tuuma†	Te Turuma, or Tūma, or Rotūma
14. „ Meaai	Mea-rai
15. „ Fiti-nui	Whiti-nui (Fiji)
16. „ Te Mata-hou	
17. „ Tona-nui	Tonga-nui
18. „ Mau-eva	Mau-rewa, or Maru-rewa
19. „ Te Piina	Te Piringa
Una te tai te Take fio	Then over the sea the Take spread to
20. To Te Ao-maama nei	Te Ao-marama here (Marquesas)
A fio te Take, fio o fio e	The Take wandered, spread
Te Take a fio	Spread the Takes.

Of the names mentioned, Take-heehee was no doubt the original land known to them, but it cannot now be identified, it would seem from the absence of the name Hawaiki, Tawhiti, or Vavau in the early part of this log, that all the names down to 15, Fiti-nui, refer to Indonesia and the islands of New Guinea, Solomon, and New Hebrides, and perhaps Rotūma. Apparently this migration came on to Vevau, which, from other traditions, is some island to the north of Fiji, and not Vavau of the Tonga group, from whence they went to Hawaiki, which by other traditions is probably in Indonesia, thence to two islands that cannot be recognised, but probably some of the islands to the north of the Fiji group, then to Great Fiji (No. 15),

†Te Tuuma, may be identified for Rotuma, or Wallis Island. The Rarotongans call it Tūma.

from there they passed to the east by way of Tonga-nui (probably Tonga-tapu) and three other islands to Te Ao-maama, which is their general name for the Marquesas. It is probable that No. 3 (Ao-nuku) may be identical with Raro-nuku, an island mentioned in Rarotongan traditions, but very far to the N.W.—probably in Indonesia. In a long chant in Mr. Lawson's collection we have the names of the ruling chiefs in some of these islands. Commencing with No. 2, Ahee-tai, they are as follows:—

2. Ahee-tai	The chief was Makoiko
3. Ao-nuu	„ Koui (Ko-uri) and his wife Kotea*
4. Papa-nui	„ Atea, and his wife Atanua
5. Take-hee	„ Papa-tanaoa and his wife Heihei-toua
9. Ani-tai (Ani-take)	„ Tani-oa-anu, and his wife Tane-oa
12. Havaii	„ Tona-fiti, and his wife Mavena
13. Te Tuuma	„ Moe-po, and his wife Tounea
14. Mea-ai	„ Ono-tapu and his wife Moe-veihea
16. Matahou	„ Manu-io, and his wife Atoo-mai

According to the genealogical tables, Atea and his wife Ata-nua who ruled in Papanui, lived 76 generations ago, or *circa* the commencement of the Christian era. The people apparently dwelt in the land of Papa-nui and Take-hee for a lengthened period, for there is more about them

*Possibly these two names have some connection with the Maori Koko-uri and Koko-tea, now said to be the names of stars, but some obscure allusions seem rather to indicate their having been persons' names originally.

in the chants than any other lands. It is to be hoped these Marquesan chants may be translated in full some day.

The next "log-book" we have is that of the Pau-motu islanders, which was obtained by me in Eastern Polynesia in 1897. It seems to go back to the Hawaiki and Vavau of Indonesia, mentioned in the Marquesan chants. It is as follows :—

Grew up the land Hawaiki,
With its King Rongo-nui ;
Then grew up the land Vavau
With its King Toi-ane.

Then appeared the land Hiti-nui (Fiji)*
With its King Tangaroa-manahune.

Then appeared the land Tonga-hau
With its King Itu-pava.

Then appeared the land Pa-hangahanga
With its King Horo-mo-ariki.

Then appeared the land Tahiti
With its King Mari-tangaroa,
And another King Mangi-o-rongo,
And another King who stirred up war.

Then appeared the land Meketika†
With its King Tu-hira,
And the King Tara-tu-vahu,
A promoter of war.

Then grew up the and Makatea
With its King Taruia,
And Puna-a-mate-hao-rangi,
A chief who encouraged war.

Then grew up the land Rangiroa
With its chief Tamatoa-ariki,
And Itu-pava, a chief
Who stirred up war.

*This might equally be Tawhiti-nui of Maori tradition.

†Meketika, now called by Tahitians Ma'ite'a or Osnaburg Island, is one of those mentioned by the West Coast Maoris as a former dwelling-place of their ancestors—it lies to the east of Tahiti, about 150 miles.

Then grew up the land Ngaru-tua
And its chief Torohu,
A promoter of strife.

Grew up the land Kaukura
With its chief Maroturia,
And another Rongo-nui,
A promoter of war.

Grew up the land Apataki
With its King Te Pukava,
Another chief Tahuka-tuarau,
A stirrer up of war.

Grew up the land of Niau
With its chief Ru-huki-kangakanga,
And another Riri-tua,
A stirrer up of war.

Grew up the land of Toau
With its chief Rahua-tuku-tahi,
And another Te Mate-ki-Hawaiki,
A stirrer up of strife.

Grew up the land Fakarava
With its chief Makino,
And another Maoake-taharoa,
From whom came forth a line of chiefs.

Grew up the land Faite
Whose chief was Rahui,
And another named Hekava,
From whom came forth a line of chiefs.

Grew up the land Faite
With its chief Tuamea,
And another Mahanga-tuaiva,
From whom came a line of chiefs.

In this long chant, all the islands mentioned subsequently to Tahiti, are in the Pau-motu group, with which ancestors of the Maori, in the long ago, have very evidently had much to do ; even the names of the chiefs here given, are all pure Maori, as is the wording of the chants. In the name of the chief who ruled this branch of the race in

Hiti-nui (Great Fiji)—Tangaroa-manahune, we may probably recognise the chief of the same name, who is shown on the Tahitian genealogies as living 42 generations ago, or about the year 950, which is the period of the second era of migration and voyages, starting from the Fiji group, as will be referred to later on. Tonga-hau is probably the Tonga group, though I think the second part of the name is not now known to the Tongans themselves. Whilst at this group, the name of the ruling chief was Itu-pava, the same as one of the gods brought over to New Zealand in the Arawa canoe *circa* 1350—a fact of some significance.

Before leaving the history of the second, or Tongafiti, migration, a few words may be said as to the theory of their route down to Fiji, Samoa, etc., developed in Mr. Churchill's "Polynesian Wanderings." Treating the matter from the science of Philology, he thinks the route followed from Indonesia did not follow the coasts of the Solomon, New Hebrides, and other groups in that neighbourhood, but that the migration proceeded by some other way—presumably by the groups further to the east, such as the Gilbert, Ellice, and Union groups—and he bases this conclusion on the fact that the languages of the islands inhabited by Polynesians in the off-islands of the first named groups, show little affinity with the "Tonga-fiti" dialects.

It seems to me there is a sufficient answer to this argument in this: That the "Tonga-fiti" migration following in the footsteps of the first migration, along the easiest route which provided landfalls every few days, on finding these convenient resting places already occupied by their own race, passed on to the south-east without a lengthened stay, to find other homes for themselves. This they did

when they reached the Lau, or eastern Fiji groups, as we shall see later on.

THE THIRD MIGRATION.

We now come to the third—or as it may be called, the “Takitimu” migration for convenience, so named after the canoe that brought the descendants of this migration to New Zealand in the fourteenth century—which came by a different route for a part of the way, and probably included in it a portion of the inhabitants of the Hawaii Islands. The whole of the information as to this migration has come to light since the second edition of this work was published, though some of it was abbreviated in the third edition. The story was a part of the teaching of the Maori College and was considered of so sacred a character that no white man has hitherto had access to it.

As has been pointed out in the first part of these traditions (Vol. III., “Memoirs of the Polynesian Society”), the tribes from whom they are derived—the Ngati-Kahungunu of the East Coast of New Zealand—appear to have been a separate migration into the Pacific from Indonesia, and so far as we can at present say were a somewhat later migration from those parts, while probably forming part of the second, or Tonga-fiti migration, during its early stages. It at any rate occupied a much longer time on the way; having its own series of traditions which, differ to a certain extent from other tribes of New Zealand, at least so far as the history of their early migration and routes are concerned.

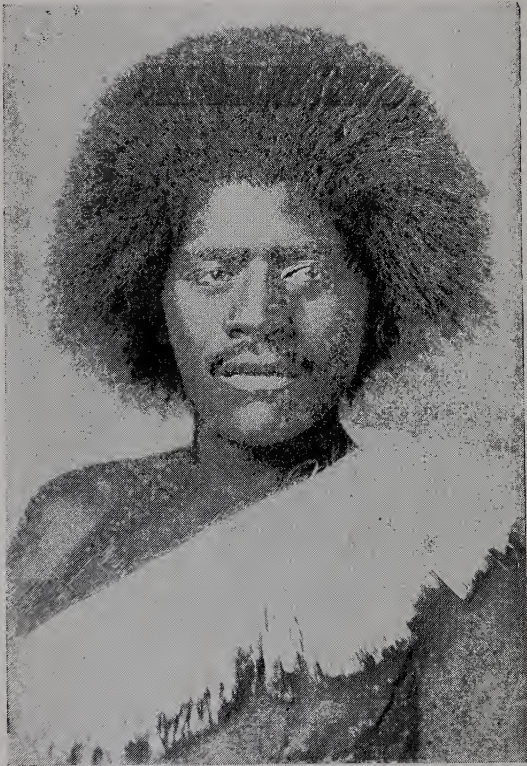
The name these people give to the Fatherland is Irihia, a name not known to other tribes, excepting in one case, that I am aware of. It appears to be applied to a continental land, and not an island. It is here the scenes

connected with the creation of man, the dispersal of mankind, the wars of the gods, are located. The name Irihia also includes that of Hawaiki, or Hawaiki-nui (the Great Hawaiki) which—in these legends—is given also to a temple or building, likewise called Te Hono-i-wairua (the assemblage-of-spirits), for it was to this place all spirits came, and from it they separated, some to join the supreme god Io, others to foregather with the evil spirit, Whiro, in Hades. The name Hono-i-wairua as well as that of Tawhiti-pa-māmao is often used for that of the Fatherland, but not in a geographical sense—rather as a descriptive name for the place where spirits meet. Irihia is identical with Atia of the Rarotongan traditions of the Fatherland; and like Hawaiki-nui of other traditions is the site of the Deluge, and of the “Hurianga-i-a-Mataaho,” or overturning of the earth in the time of Mataaho. Kura-nui appears also in connection with Irihia as that of a place where the ancestors were living when the wars that led to their first migration occurred, and from which they departed by sea for the east. The name Irihia, so far, cannot be identified with that of any known country, though, as already noted, it may be the Maori form of the ancient name for India—Vrihia. Nor can any light be thrown on the name by its meaning, which is “suspended” or “baptised” (according to the Maori form of baptism), meanings which are contrary to the genesis of the language to use in a geographical sense in that passive form of the verb, and, therefore, it is a purely geographical name. Again by the known letter-change from “r” to “n,” the word approaches nearly to India itself, which, says J. F. Hewitt, is derived from Sind, or Sind-hava. But we want to know a little more about this before suggesting it as the origin of Irihia.

These traditions do not supply us with the names of any other lands in the neighbourhood of the Fatherland Irihia, except "the land of Uru," and as we shall see, it was from thence came the intrusive people that eventually caused the exodus of this branch of the Polynesians from their original homes, and started them on those great migrations that finally landed them on the shores of New Zealand. If we may assume India to have been the original home, can we find a "land of Uru" anywhere in those parts that will answer to the description? The description is very brief, and merely to the effect that it laid "to the north-west of Irihia." Now there is such a land in that direction bearing that name, and a very ancient name too. Maspero tells us* that Uru is recorded on the ancient Babylonian tablets in the cuneiform script, and he identifies it with "Ur of the Chaldeans" of Holy Writ. The Maori Uru is doubtless identical with the very ancient land known to the Hawaiian traditions, quoted by Fornander† as Ulu-nui, which, in conformity with his theory that Saba in south-east Arabia was the original Hawaiki, he places to the north of the latter and also identifies it with Ur of the Chaldeans. He further says (p. 14) that *uru* is an ancient Hawaiian word for the north as well as that of a country, but it is not so given in the Hawaiian dictionary, nor is it to be found in those of any other dialects of Polynesian, except in Maori, Rarotongan and Paumotuan, where the two latter people use the word for south-west, whilst with the Maori it is west, or west-north-west, which latter is the direction of Babylonia from the mouth of the Ganges, and it was in the valley of the latter river that, so far as

*"The Struggle of the Nations," p. 64.

†"The Polynesian Race," Vol. I., pp. 15, 134.



A Fijian, Polynesia-Melanesian type.

present evidence goes, the Polynesians were living prior to the exodus. It could be shown that some of the beliefs and customs of the Babylonians are common to them and the Maoris, derived, it is suggested, from the incursions of the people who came from "the land of Uru" and expelled the Polynesians after dwelling together at least a generation. The names of the people or tribes have been preserved. They are:—

1. Ngati-kopeka 2. Ngati-kaupeka 3. Ngati-uenga-rehu
4. Ngati-parauri 5. Ngati-kiwakiwa

The first two names, as the scribe who took down these traditions from the dictation of the old priest Te Matorohanga tells me, are descriptive of a lanky, thin people (like the branch of a tree, which is the translation of the names), whilst the third, fourth and fifth names are descriptive of a black people; *kiwakiwa*, meaning exceedingly black (black as a coal, says the scribe). They were not brown people like the Maoris. The word Ngati here, usually denoting the "descendants of," is used as a collective term, not necessarily meaning that any of these people were the descendants of anyone bearing the personal names of Kopeka, Parauri, etc., though, as we shall see, Ngati-kopeka actually did become a real tribal name, derived apparently from some slaves captured by the Polynesians, who were members of the "lanky" races and accompanied them in their migrations.

Here we follow the Scribe's account of the migration which I translate; and ask the reader to remember it is but a brief sketch—written to illustrate the origin of the frequently occurring names of Tawhiti and Hawaiki—to which will be added further detail later on.

"The spirits of the family of Tāne-nui-rangi [*i.e.*, mankind, for he was the god-creator of the first woman, guided

and directed by the supreme god Io] are conveyed up to a certain high mountain and are there prepared or purified ; for that mountain is an exceedingly *tapu* place, and all spirits proceed thither to be purified. After that those spirits so ordained ascend the Rangi-tuhaha [the conjoint twelve heavens], whilst others separate off to Rarohenga, to Muriwai-hou, which places are the Reinga [or Hades], a place situated in a different world from this, and beneath it. The road, or way, to that place is named Taheke-roa—[the long descent, or the rapid, as of a river] which is the current of death that ever draws men to those parts.

“That mountain where the spirits of this world are purified is Te Hono-i-wairua [the gathering place of spirits], and is at Tawhiti-pa-māmao [the very distant Tawhiti ; Tawhiti-nui is a name given to this mountain by the West Coast tribes of New Zealand, and one cannot help fancying that it is a dim remembrance of the Indian sacred mountain Kailasa, or perhaps Mount Meru], at Irihia. It was from that land that the tribes and peoples separated off to the islands of the great ocean. There are two separations in that land of Irihia—that of the bodies, and that of the spirits. Hawaiki-nui is in that land of Irihia, that is, Tawhiti-pa-māmao. It was a populous place of the Maori people ; there was situated Whare-kura [the temple, college, etc.], the house of Rongo-marae-roa [god of peace and agriculture], who was the god who presided over all foods that are planted, the *kumara*, *taro*, the *arai*, the calabash, the wild turnip, and other similar foods. The *arai-toto-kore* was used as an offering to the gods, because it has no blood in it ; and would keep good for a very long time. Now this was the kind of food which enabled the migrations to come away to the east, to the many lands they visited.”

[This food, the *arai-toto-kore*, or bloodless *arai*, is of great interest. The Scribe tells me that the old people did not, on being asked, know what it was, beyond the fact that it was a small seed. But some of the old people when they first saw rice, brought here by Europeans in the early years of the nineteenth century, declared that it answered the description of the *arai-toto-kore*. This taken in connection with the fact that the Rarotongans have certainly preserved the name of rice (*vari*) in their traditions, seems to show that under the name *arai*, the Maoris also knew of rice. It will be noted that the qualifying part of the name is "bloodless," as if there was another *arai*, or food, that contained blood; and as the *arai* was used as an offering to the gods, I come to the conclusion that possibly *arai* meant at one time an offering and was afterwards used as a name for rice itself, and that for some reason the blood sacrifice ceased. This accords with Indian records which say that in ancient times the sacrifice of animals to the gods was succeeded by rice offerings made in lieu thereof.]

"At the time of the three migrations [*i.e.*, 1st to Tawhiti-roa, 2nd to Tawhiti-nui, 3rd to Ahu] the bows of their canoes were directed towards the east, and the name of Hawaiki-nui was subsequently applied to the particular Hawaiki (Tahiti) from which Tamatea-nui came to New Zealand [in the fourteenth century], in memory of the original place from which the people came.

"Now, the provisions of the canoes that first came away from Hawaiki-nui, of Irihia, were *taro* and sun-dried *kumara*. But the best food of all, it is said, was the *arai-toto-kore*; for it could be eaten raw on their way over the ocean; and water was prevented from drying up by

moisture of the sea.* Wood was taken to make the *kaunoti* and *hikatu* with which to make fire [by the usual Polynesian method of friction of one stick in the groove of another].

“There was one of the settlements in Irihia named Kuranui, which was where Ngana-te-ariki [who came from the land of Uru], lived, who married Tangi-te-ruru [a Polynesian lady], and they had the following children:—

- | | |
|------------------------|------------------------|
| 1. Atia-nui-ariki† | 4. Kopu-tauaki |
| 2. Tipua-Hawaiki‡ | 5. Pukupuku |
| 3. Kahu-kura-rongomai§ | 6. Te Rangi-taku-ariki |

“Now their principal home was at Kuranui, of Irihia, of Tawhiti-pa-mamao at Te Hono-i-wairua. Ngana-te-ariki was an *ariki* [high chief, ruler—one may say—a king], whose own home was named Uru, which is a long way outside [or beyond] Irihia. A large party came from there to Irihia, and dwelt at Kuranui, and there Ngana-te-ariki married the female *ariki* of Kuranui [named Tangi-te-ruru].

“So Ngana-te-ariki dwelt there [at Kuranui] and then a quarrel ending in fighting arose between Kopu-tauaki [his fourth son] and the elder of Ngana’s sons, for he

* The Scribe tells me that the ancient Maoris carried water on their long voyages in bags made of seaweed, and that every night these were hung over the sides of the canoes in order to keep the water cool, and the bags moist and so prevent evaporation.

†The name of the Rarotongan Fatherland, Atia, enters into this man’s name. It is the only case known of where it is so used for that of a man.—See below.

‡Tipua-Hawaiki is probably identical with the Rarotongan ancestor Tupua-nui-o-Avaiki.—See table at end hereof.

§Kahu-kura-rongomai, may be identified with Ka’ukura of the Rarotongan tables. Both these two men are stated to be the offspring of Te Tumu and his wife Papa—in other words are descendants from the “origin” and the “earth,” which does not mean that Te Tumu and Papa were persons, but rather refers to the usual story of descent from the “sky-father” and “earth-mother.” See the genealogical table at the end hereof; where it is shown that the above family flourished some ninety-three generations ago.

(Kopu) was a presumptuous and ambitious man. This led to the death of Ngana-te-ariki together with fifty of the minor *ariki*s under him, for the battles were severe. The name of Hui-te-rangi-ora was given to this war.

“Before the death of Ngana-te-ariki four of his children had been born whilst one was yet unborn of the mother, Tangi-te-ruru, that is: Atia-nui-ariki, Tipua-Hawaiki, Kahukura-rongomai, and Kopu-tauaki. After the death of Ngana-te-ariki and the fifty other *ariki*s by the Turehu* people of Irihia, Tangi-te-ruru was taken to wife by the younger brother of Ngana-te-ariki, and by him she had two other children, Pukupuku and Te Rangi-taku-ariki; and these were all of the descendants of Tangi-te-ruru.

“Atia-nui-ariki married a high chieftainess whose name was Ani-ariki, from another branch of the people of Uru. They had the following children:—

- | | |
|---------------------|-----------------|
| 1. Hui-te-rangiora | 3. Whenua-haere |
| 2. Tu-te-rangi-atea | |

“In the times of Hui-te-rangiora, the wars became very obstinate. A large canoe was consequently built named

*Turehu means a fair, or white people, and the text implies that such were the people of Kuranui; but I never heard the Maoris apply that term to themselves. In these old records, there is so much unexplained, that one has to fall back on surmise, and therefore it is suggested that the Turehu people were some that assisted the Polynesians in their intertribal wars at Hui-te-rangiora, in the land of Irihia. And the only fair people one can suggest are the Pandava, or Pandyas, a *pandu*, (fair) people, or who, according to Hewitt (“History and Chronology of the Myth-making Age”) came into India from the north many years ago—“to whom the indigenous people of Southern India trace their descent.” (“A Primitive Traditional History,” pp. 104, 255.) I have suggested in another place that these Pandavas are the origin of the Patu-pai-arehe people of Maori tradition, who were fair in complexion, and that *Patu* may = *pandu*, white. It is also possible, one suggests, that the White race might have been some of Alexander’s colonists of the Punjab, of Northern India. Of course this can only be considered as surmise at present, but it may aid the future student in solving the question.

‘Tuahiwi-o-Atea’ [in which to migrate]. It is said that there were seven canoes that the people migrated in on their course to the east. They arrived at and landed on, with their seven canoes, the island named Tawhiti-roa.

“The following are the names of [some of] the canoes :—

Tuahiwi-o-Atea	Uru	Te Moana-taupuru
Te Karearea	Kura-nui	

“Two of the names of the canoes are not now known. They were all large built up and sewn canoes, with top sides.

“Tangi-te-ruru, her children and grandchildren, all came away with the migration, together with a large proportion of her people. The reason of this migration was, the wars in which [her husband] Ngana-te-ariki had been killed [and in which their party had evidently suffered defeat at the hands of her son, Kopu-tuaaki, and his party]. This migration gave rise to the saying : ‘The rainbow spans the heavens, whilst Hui-te-rangiora speeds over the ocean.’* “It was from these people that sprang the famous Maui [family] of whom we have all heard—Maui-mua, Maui-roto, Maui-taha, Maui-pae, and [most famous of all] Maui-tikitiki-a-Taranga.†

“The people of all the canoes that came away from Tawhiti-pa-māmao and Te Hono-i-wairua, that is, from Irihia, which is the true name, on arrival at Tawhiti-roa the affection and regrets of the migrants were directed to the land from which they sprang, and in consequence

*See *infra* about Hui-te-rangiora.

†The period of these Maui brothers is about fifty generations ago, or approximately about the sixth or seventh century, when, it is believed, some of the people were still living in Indonesia. It will be noticed that the migrations referred to were previous to that date.

they named the first land they came to Tawhiti-roa [in remembrance of their old home].

“And afterwards [probably after some generations—see *infra*], when they abandoned that part where they first landed and came away to another island, they named it Tawhiti-nui [for the same reason]. And so it continued; as they reached other places, or other islands, they still continued to lament Tawhiti-roa and Tawhiti-pa-māmao. But it is not known to the Maoris where those lands are: Irihia, Uru, Kuranui, Hui-te-rangiora and others of their dwelling places. The position of Tawhiti-roa is equally unknown.

TAWHITI-ROA.

[I break off the Scribe's narrative here in order to supplement it with a sketch of the occurrence that took place at Tawhiti-roa, as described verbally to me by him. In the first place it seems to me that if the migration came away from India it would naturally follow to the south-east, along the coasts of Burma and Siam, until they reached the Malacca Straits, through which they probably passed, landing and settling for some time on Sumatra, which, I suggest, is Tawhiti-roa or Long-Tawhiti—the word “long” being applied to it on account of the length of the island, which, otherwise, they called after the Fatherland—Tawhiti—as stated above. There are reasons for thinking that some of the people—whether at the date of this early migration, or later—also settled on the group of islands to the west of Sumatra, such as Mentawai, Mentawa, and, perhaps, also Nias or Nia island, where the people are believed to be Polynesians, probably mixed more or less with some of the original inhabitants of Sumatra, who are described below in the same terms

as the people of Uru, *i.e.*, as “lanky” and “very dark.” Though I know of no mention of any strait in the Maori traditions of about this period, which might fit that of Malacca, Fornander (*loc. cit.* Vol. I., p. 25) quotes “*Ke kowa o Hawaii-loa*, as ‘the straits of Hawaii-loa,’ and after identifying Java with one of the Hawaiis (in which I think he is quite right, and that it was a name given by the so-called Tonga-fiti migration) he concludes that this strait was the Straits of Sunda, between Sumatra and Java. This may be so, but the term would equally fit the Straits of Malacca.

When we come to the next migration—from Tawhiti-roa to Tawhiti-nui—we shall find additional evidence that the former is Sumatra. This migration, or at any rate the branch whose adventures we are following, does not appear to have sojourned on Java—one of the Hawaiis—although it is evident from the Rarotongan records that their ancestors did so. The latter are essentially a portion of what is conveniently termed the Tonga-fiti migration; the second one that entered the Pacific and which eventually occupied the Tonga and Fiji groups—hence the name Tonga-fiti given to them by the Samoans, who were the first people to lead the way into the Western Pacific. Many Maori ancestors were with this early Tonga-fiti migration.

But to return to Tawhiti-roa. After the people, consisting of the family and grand-children of Tangi-te-ruru, with their tribe had arrived at Tawhiti-roa, they settled down at a place that they called Irihia, after the Fatherland, and apparently dwelt there for a long time until their numbers had greatly increased. If we are to believe in the number of chiefs who were killed in the great battle shortly to be referred to, their occupation of Tawhiti-roa

must have extended over very many generations, and this is what we are led to infer from many other things. It is unfortunate that we get no help from the genealogies to decide on the length of their sojourn in Tawhiti-roa.

This island was inhabited by people who are described as *kopeka*, *paraui*, and *hamua*, or "lean, lanky, and very dark and black people." No doubt these lanky, dark people were the ancestors of the Battas, one of the aboriginal peoples of Sumatra, and who, as late as the last century, practised cannibalism. How long our migrants dwelt in peace with these people we know not, but the time came when a simple quarrel about some fish that were taken by the aborigines out of the nets belonging to the migrants, led to a most disastrous war between the two peoples, in which (the scribe says) some five hundred *ariki*s, or chiefs, were slain belonging to the immigrant people. The last battle fought was particularly severe; the dead bodies were heaped up in front of the opposing warriors like a great wall as high as a man's head, and on this wall of bodies the people fought, until the numbers of the aborigines enabled them to vanquish the immigrants. Although five hundred is the number handed down in the records of these people as the chiefs who were killed in this war, we must take it as a general statement to mean a great number. But in their defeat, the immigrants secured a large number of prisoners who accompanied them in their further adventures. The names of this series of battles have been handed down as Wai-kumea, Wai-haro-rangi, Wai-ongana, Wai-paraui; while the general name of the war was known as Te Matenga-o-tini-o-Pokaua, and of Rua-mano, who was the great supreme chief (we may say king) over all the *ariki*s on the migrant's side that were killed in the war.

It is probable that this great war is the same as that referred to in the Rarotongan records, on the occasion of a basket of fish-hooks having been trodden into the mud, that led to a great war and to a further migration of the people to the east. See this book, chapter vi., where the war is suggested as having occurred in Java. If it is the same incident, then the Rarotongan genealogies help us to affix an approximate date to this event as about 65 B.C. And again, we must in that case suppose the Tonga-fiti migration had not as yet separated off from the particular branch of Maoris whose adventures we are tracing; this is very probable, and the separation may have occurred later on in the eastern part of Indonesia. The probable identity of their ancestral names shown in Notes *ante*, seems to strengthen this idea.

These serious defeats of the migrant people in Tawhiti-roa, led to the determination by the surviving chiefs to abandon that country and seek fresh homes away to the east and north-east. It may be mentioned that the scribe told me "the first place the migration came to was called Irihia, before they came to Tawhiti-roa." Unfortunately I omitted to follow this up, for it might have been a name applied to part of Tawhiti-roa in remembrance of the original Irihia. Some evidence of this will appear later on.]

URUAO CANOE.

Just here it is pertinent to enquire how it came about that these people knew of there being lands further to the east? The answer to it is that even before the great emigration from Irihia, voyages had been made by these people to the east, and other lands discovered. According to the teaching of the Sages from whom so many of

the particulars herein given were obtained, the first vessel ever built by their ancestors was named "Uruao," and she was commanded by Tama-rereti, who, in the words of one of the traditions had "explored a large part of the world"; that is, the world known to the Polynesians of those times. There are no names of places mentioned, indeed there are no further particulars of this voyage, or voyages, excepting that we know this very migration we are treating of were "following the directions of he who had come back" (without mentioning the name of the voyager) who may have been Tama-rereti, or perhaps Hawai'i-loa, mentioned by Fornander as the first voyager to the east, and as so often occurs the latter name may be another for that of the first individual, for different branches of the race often preserve the records of certain events under the record of different individuals, which are not known to other branches. This arises from the old custom of people changing their names on the occurrence of some notable event, as a death, or disaster.

One of the old *karakias*, or invocations, used in the building of the ancient vessel "Uruao," has been preserved and has formed the type for similar ones, under the same circumstances, down to late years. How ancient it is in the belief of the people is shown by the fact that it is supposed to have been recited by Tupai, younger brother of Tane-nui-a-rangi, both gods and offspring of the sky-father and earth-mother. Again we may see how ancient this vessel is, by the fact of its name having been applied to one of the constellations—"Te Waka-o-Tama-rereti"—which is the name given to the constellation of Scorpio, the stars in which appear to the Maori as representing a canoe with a high stern post, and the anchor down, attached by a cable shown by a line of stars.

Seeing how ancient this canoe "Uruao" is, according to Maori traditions, it is not surprising that we have so little about it and the voyages of its Captain Tama-rereti. It is, nevertheless, the case that he is renowned as a voyager, and taking all other things into consideration we are justified in concluding that Indonesia, at any rate, if not other lands in Eastern Asia, was the scene of his nautical exploits. I have already hinted at the possibility of Tama-rereti being identical with Hawaii-loa (Hawaiki-roa in Maori). According to both the Hawaiian and Maori traditions they were the earliest known voyagers of the Polynesian race. Fornander says of him (*loc. cit.*, Vol. I., p. 25):—"This chief was a noted fisherman and great navigator, and on one of his maritime cruises, by sailing in the direction of the star Iao (Jupiter, when a morning star) and of the Pleiades, he discovered land which he called after his own name [Hawaii], and other islands after his children. Delighted with the country, he returned to his native land after his wife and family, and having performed the same eastern voyage in the direction of the morning star and the Pleiades, crossing the ocean which is called by the diverse names of Kai-holo-o-ka-ia [Tai-horo-o-te-ika in Maori] "the sea where fish do run," Ka Moana-kai-maokioki-a-Tane [Te Moana-tai-maotioti-a-Tāne in Maori] "The spotted, many coloured ocean," and also Moana-tai-popolo [Moana-tai-poporo in Maori] "the blue or dark green sea"—he arrived the second time at the Hawaiian islands, and he and his family and followers were their first human inhabitants. So runs the legend."

It is stated above that we have no Maori genealogical descent from Tama-rereti the captain of "Uruao," the vessel that "explored all the (Polynesian) world"—all

we can be at all certain of is, that he flourished before the exodus from the Fatherland which, as is shown *ante*, was somewhere about ninety-three to ninety-four generations ago. Fornander, however, does give the descent from Hawaii-loa to the present day, and by taking his table on p. 183, and the "Ulu" genealogy, p. 190—reduced to the year 1900—we get eighty-one generations; or if we take "the thirty-four generations between Hawaii-loa and Papa-nui," p. 183,, we shall get one hundred and seven generations back from the year 1900, which would seem to be about the correct number, if the two men Tamarereti and Hawaii-loa are the same. Fornander's Ulu line, p. 191, is susceptible of check from Maori lines at Kahai (or Tawhaki in Maori), and the position of that noted ancestor thereon is fairly in accord, both with Maori and Rarotonga lines.

There is, however, not sufficient information to settle definitely whether these two celebrated navigators were one and the same person or not.

It may be remarked that Sumatra was at one time also called Java, for in the article on that island in the Encyclopaedia Britannica, it is stated that it is called "the first Java." It is therefore possible that one of the Hawaikis of the Maoris, or Avaiki of the Rarotongans, may have been Sumatra, for there is little doubt there was a country, or island, to the east of the original Hawaiki (the Fatherland) also called by that name, and no doubt for the same reason as alluded to *ante* by the Scribe, *i.e.*, in remembrance of the Fatherland.

ANCIENT INDIAN VESSELS.

Just here a word may be said as to the most ancient form of vessel known to the Indians themselves, for, if

the Polynesians came from India, as we have suggested, the probability is that the same kind of craft was used by both peoples. A valuable work has lately been published by Radhakumud Mookerji, M.A., of the Calcutta University, entitled, "Indian Shipping," in which he treats of the trade and voyages made by the ancient Indians from the earliest dates, as derived from old records and from sculptures on old buildings, etc.

From the illustrations given in this work it is clear that the earliest vessels of that people were made of planks sewn together with rope just as the canoes of the Polynesians were. The author says, p. 47, "these vessels were built so narrow and top-heavy that it was necessary to fit outriggers for safety. An out-rigger is a series of planks or logs joined to the boat with long poles or spars as shown in figure one." This, of course, is exactly what the Polynesians do to this day, and have done for as far back as we can trace their forms of vessels. The illustrations of the ancient vessels are in fact just clumsy representations of the Polynesian canoe; and some of these pictures carved in stone, are said to date as far back as the fourth century B.C., or about the period that we suppose the Polynesians left India.

TAWHITI-NUI.

To continue the history of the third migration: After the great battle in Tawhiti-roa, described a few pages back in which our migrants were defeated, it was decided to evacuate that country and proceed to the east to seek for another home, for owing to the numbers of the tall, lanky, black people it was felt that they were in danger of destruction at their hands. It was at this period probably that this third migration separated off from the second,

or Tonga-fiti migration, not to meet again until their descendants did so in Tahiti, in about the twelfth or thirteenth century.

For what follows we have the authority of a document dated 1840, dictated by three old priests of Poverty Bay to J. M. Jury, and subsequently given to his son—the Scribe herein referred to.

We will now follow the story of the migration from Tawhiti-roa (long Tawhiti) to Tawhiti-nui (great Tawhiti); as translated from the above:—

“There were seven canoes that came away to Tawhiti-nui from Tawhiti-roa, which were named as follows:—

‘Ahu’	‘Tangi-haere-moana’
‘Paekohu’	‘Te Marama’

“The names of three of the canoes are not now known. The chiefs who came away in those canoes were:—

Tahito-rangi	Tu-te-mahurangi
Tu-rongo-rau	Māhu-rangi

and these were the principal men in the migration to Tawhiti-nui.

“In consequence of the constant fighting, the above chiefs said to their followers ‘Let us depart from Irihia to the north-east, and follow the direction of he who has come back from there [*i.e.*, as I suppose, Tama-rereti].

“So these chiefs all came away and after a time reached another great land, when a great fear fell upon them; they said amongst themselves, ‘Now indeed shall we all be killed by the people of this great island.’ So they called the name of that island Tawhiti-nui [Great Tawhiti] on account of the size of it. They then entered a certain river, the mouth of which was situated on the south-west side of that land. They went up it inland a very long

way, when at a certain place Tawhito-rangi said to his companion *arikis*, they ought to set to and build a *pa* as a dwelling place for themselves, their women and children. Tawhito-rangi considered they should build a stone fort, whilst Tu-rongo-rau thought a wooden [*i.e.*, palisaded] one best, with three lines of defence. Tu-te-mahurangi and Māhu-rangi said that the best *pa* for them would be for them to ascend to the midst of a cliff and there excavate a deep place, so that when they went forth to seek food for themselves, the *pa* of the women and children could not be taken by any people who might come to assault it.

“This idea was agreed to, and they set to work to excavate a place on the face of a steep cliff; they worked at it and finished it, and then they named it Te Kohurau, it was a *pu-whenua*, or artificial cave. The entrance or doorway was like this [a sketch is given showing the entrance to slope upwards, the cave being apparently in the solid rock]:—The entrance was thus arranged so that water should not enter the cave, and so that only a few men could enter the doorway at a time. That kind of *pa* cannot be taken by an assaulting party—there has never been one like it taken by a war party. There was one *pa* like it, that was taken by digging down from above; on the noise being heard, they went outside to see what it was, and found a big hole had been dug very deep. The [people digging] then fought the others that guarded the entrance. The guards at the entrance fell, and then a fire was lit so the smoke should enter the cave—hence the place fell, through the smoke. War parties are much afraid to attack places like this. This kind of *pa* is called a ‘*pa-whakawhenua*’ or ‘*pu-whenua*.’

“This *pa* [*i.e.*, the one taken above] was named Hui-whenua and belonged to Taki-wairangi and his tribe, and



Andrews photo.

Ancient stone buildings at Ponape, Caroline Islands.

it was in consequence of this so few were the people in those islands,* for it was a large land, and many thousands of people dwelt in that manner: it was very hot there also.

“After dwelling in this manner for a long time, and men had become numerous, they built *pas* on the mainland [*i.e.*, in the open].

“In the times of Iripanga and his descendants, he migrated with his children and sub-tribes. They came away in six canoes and finally landed on Ahu (Oahu). Hence is the origin of the people of Hawaiki (Hawaii) of Maui and the other islands in those parts.

“Hawaiki [Hawaii] lies to the south-west [really south-east] from Maui; and in the times of Uenuku-rangi, Tāne-herēpi, and Tāne-herē-marō, Roere discovered that the spirits returned from there across the ocean, crying and singing, some playing flutes, and all the while bidding farewell to [the islands] Maui-iti and Maui-nui. Roere thought that these spirits, from Maui-nui, were on their way to [the ancient] Hawaiki in Irihia at Te Hono-i-wairua. Then Ue-nuku-rangi said, ‘Enough! We will in future change the name of Maui-nui and call [that island] Hawaiki-rangi’ [which we thus learn was the old name of Hawaii Island of the Hawaiian Group].

“Those old men [Te Apaapa-o-te-rangi, Kahutia and Te Akitu, who dictated this account] said that their ancestors migrated from Hawaiki [Hawaii] to Rangi-atea [Ra’iatea of the Society Group] and to Rarotonga. They also said that Irihia was an exceedingly hot country, and that the people of that land were Ngati-kopeka, Ngati-kaupeka, Ngati-kiwakiwa, Ngati-uengarehu, and Ngati-parauri.” [All of which names are descriptive of the lanky, slender, black people of Irihia—see *ante*.]”

*An obscure statement.

The above account of the residence of this particular migration on the large island named Tawhiti-nui, will be supplemented by information supplied to me by the Scribe in answer to my questions, his information having been derived in after years from the old *Ruanuku*, Te Matorohanga and others of Wairarapa.

It is not known how long the migration dwelt in Tawhiti-roa (Sumatra) before the series of battles took place which caused the people to move on. But it is obvious that it was of considerable duration to have allowed of the increase in numbers engaged in these battles, even if the numbers engaged are exaggerated. Nor do we hear anything more of the leaders of the first migration from the Fatherland, and the names of all the canoes are new, the old ones having rotted away.

When the migration left Tawhiti-roa (Sumatra) they steered, says the Scribe, to the north-east for two reasons ; first, because the winds blew continuously in that direction—no doubt the south-west monsoons which blow in those parts from the south-west, or from the north-east according to the time of the year ; and secondly because they wished to leave behind them the great heat experienced in Tawhiti-roa—the equator runs through Sumatra, or, as we suppose, Tawhiti-roa. This latter reason does not seem to have much force for they would have to voyage a long way to the north-east before any sensible decrease in temperature would be felt. But perhaps this statement really refers to the next stage in their migration, to which it would more reasonably apply. Now, on the assumption that Tawhiti-roa is Sumatra, and if the migration left the coasts of that island somewhere about the north end of Banca Island, and steered north-east before the south-westerly monsoon, they would strike the south-west coast

of Borneo not far from the mouth of the great river Kapoeas, which is marked on the maps as navigable for 400 miles. This river is that, I take it, mentioned in the foregoing tradition as having its mouth 'to the south-west,' and up which the expedition passed a very long way—*ka aua noa atu ki roto*—when they came to the cliffs in which they excavated their *pu-whenua*, or cave; probably making use of one already existing, for all this country appears to be of limestone and sandstone formation, nearly always characterised by caves.

If the above argument is legitimate, then Tawhiti-nui (great Tawhiti) is the large island of Borneo, and the people that our migrants were so much in fear of would probably be some of the aboriginal inhabitants of that country. The late Dr. Keane says of these people in his "Mau, Past and Present," p. 240, after describing the fringe of Malayan people round the coast of Borneo—who only arrived there somewhere about the thirteenth century. "But within this variegated fringe of culture and semi-barbarism, the great mass of aborigines is still emphatically in the wild state. Whether grouped as *Dyaks* (Dayaks, the most general name), *Dusuns* in British North Borneo, *Kayans* further south, or other conventional designations unknown to the tribes themselves, all stand very near the lowest rung of the social ladder, practising various forms of self mutilation, distending the ear-lobes often down to the shoulder, plucking out the eyebrows, filing or perforating the teeth, exposing the dead on trees or platforms, or smoking them dry, or else burying and then disinterring the bones to be preserved near the haunts of the living."

The reader will recognise in the above brief account some Polynesian customs, and may be, after our migrants had settled for some time on this great river, and fighting

had ceased as it must have done occasionally, intercourse with the aborigines would take place, and probably inter-marriage, and thus perhaps the two peoples may still possess some customs in common. This, however, is incapable of proof at present.

We submit that we have in the Rarotongan records a confirmation of this name, Tawhiti-nui, under a slightly abbreviated form, Iti-nui. When translating the Rarotongan records for the second and third editions of "Hawaiki," I was greatly puzzled by the order in which this name appeared in the "log" describing the various lands that particular migration had called at or dwelt in, as expressed in the ancient recitation given at page 112 of "Hawaiki" (third edition). See *ante* also. It will there be observed that after leaving Atia-te-varinga (which was identified as Java), the migrations next made the land called Iti-nui, which I then thought must be intended for Fiji, but could not reconcile the position given to the name with the fact of two other lands intervening between it and Savai'i of the Samoa group. But it now appears tolerably certain that Iti-nui must be intended for Tawhiti-nui. It will be remembered that the Rarotongans have lost the "wh" sound in their dialect, and, therefore, Iti-nui is the same as Maori Whiti-nui; and as "ta" is but a prefix, we have the two names identically the same; and, moreover, the "log" will now read as it should do.

Mr. Elsdon Best supplies me with a very interesting and important statement to be found in the original documents from which this account of the third migration is taken. It says there, *He tingahuru ma tahi nga po i te rerenga mai i Irihia ki Tawhiti-nui*," the translation of which is, "It took eleven days' sail from Irihia to reach

Tawhiti-nui." Now if we allow that Irihia is India, and taking the mouth of the Ganges as the point of departure of the migration, the distance to Borneo (Tawhiti-nui) is about 1950 miles, which divided by eleven days would give 175 miles a day as a canoe's mileage before the S.W. monsoon, not at all an excessive amount for one of these fast sailing canoes. We have the record of the time the "Tainui" canoe took in her voyage of 2500 miles from Tahiti to New Zealand: it was (after allowing a week's stay at Rarotonga) 20 days, or 145 miles a day. Again we know that it took canoes two days and a night to reach the lost island of Tuanaki, which is now represented by the Haymel reef, 300 miles south of Rarotonga, which would be about 145 miles per diem, and this sailing "on a wind," so that the 175 miles a day from Irihia to Tawhiti-nui is not an extravagant day's sailing. The voyage from Tahiti to New Zealand would frequently be against adverse wind, which would reduce the average daily sail.

IRAPANGA SAILS ACROSS THE NORTH PACIFIC.

The traditions from which we have been quoting state that "in the times of Irapanga and his descendants, he migrated with his children and sub-tribes. They came away from Tawhiti-nui in six canoes and finally landed on Ahu [Oahu]—hence is the origin of the people of Hawaiki [Hawaii], of Maui and other islands in those parts."

Here the narrative relating to this third migration—the third stage in their course to New Zealand—disappointingly ends, and we are told nothing of the details of what is one of the longest voyages on record made by the Polynesians; for the distance from Borneo to the Hawaiian group is between 6,000 and 7,000 miles, depending on the

route followed. The distance is so great that the final end of the voyage might be doubted, and some other group of islands perhaps intended. But there are no other islands in the Pacific bearing the names Ahu [Oahu], Maui, and Hawaiki [Hawaii], and, moreover, in another traditon we shall come across later on, we find that there were two other islands to the north-west of Maui, called by the Maoris Maui-taha and Maui-pae, which represent the islands now called Molokai and Lanai. So that it seems impossible to doubt the fact that the Hawaiian group was reached. Again, besides the frequent mention of these islands in other parts of the same body of traditions, we have the explicit statement made, that the course from these islands to that particular Hawaiki from whence came these people to New Zealand—which there is no doubt whatever is Tahiti—was due south. As a matter of fact it is south 10° east. This seems to prove the traditions to be right. It will be observed that the Maoris give the name Ahu to Oahu Island ; and that this was the name used by the Hawaiians at one time will be clear from a reference to Dr. N. B. Emerson's "Unwritten Literature of Hawaii" (Smithsonian Institution, Bureau of American Ethnology, Bulletin 38, 1919, pages 189-190), where that learned Hawaiian scholar says : "This (referring to *o Ahu*) is an instance of the separation of the article *o* from the substantive *Ahu*, to which it becomes joined to form the proper name of the island now called Oahu."

I am told by the Scribe that the traditional course from Tawhiti-nui to Ahu was north-east, and the word used for the north-east is equally used by other tribes for east-north-east. The course from Borneo to the Hawaiian Islands is about east-north-east, depending on the exact point of departure.

The great length of this voyage expressed in miles, causes doubt to arise as to its possibility. But when we consider that the course described must have taken the voyagers right through the eastern part of Indonesia, dotted with islands, such as the Celebes, Gilolo, etc., and then through the Caroline, Ralick, Marshall, and the Radick Achipelagoes, with land-falls every few days, it does not seem so stupendous an undertaking. The real deep sea part of the voyage without islands that could be used as resting places is from the Radick Chain to Oahu, a space of some 2,100 nautical miles, a distance which is less than from Tahiti to New Zealand, which we know these people have sailed over repeatedly, as they have from Fiji to Tahiti, also a longer distance than the above. So in reality this apparently long voyage comes out as nothing extraordinary in comparison with other Polynesian voyages.

A suggestion I would make is, that this deep sea portion of the voyage, without islands, is the "Moana-kai-popolo" (the deep green or blue sea) of Hawaii-loa's voyage referred to by Fornander; and it may have been in consequence of Hawaii-loa's voyage and the reports he brought back that our migration took this particular route instead of following or accompanying the "Tongafiti" migration from Indonesia down to Fiji and Samoa.

If the migration was acquainted with the ocean currents in this part they would have received great assistance in following the equatorial current which flows strongly from west to east for ten degrees or so north of the line.

The Admiralty chart of the Caroline Islands has the following remarks on the winds of those parts. "The prevailing wind among those islands from November to June is the north-east, but from July to October westerly

winds with unsettled weather may be expected between the parallels of 4° to 8° north." No doubt our Polynesians, able navigators as they were, would avail themselves of these westerly winds. Nor do I think they would hesitate to face the north-east winds, for their canoes were good sailors on a wind, and this was the course the people often adopted in the South Pacific when obliged to face the trade winds, as is well illustrated by the voyage of Uenga, shown on the chart, Vol. xx., opp. p. 116, "Journal of the Polynesian Society," where that navigator appears to have battled against the south-east trades by making very long boards of many days' duration.

On the question of sailing eastward through the Carolines to the Marshalls, the following quotation from a letter written to me by Captain H. Wilson, at present Harbour Master of Levuka, Fiji Islands, is interesting. He says: "Dr. Lang believes, as I do, that the Polynesians came up in the equatorial counter current as far as the Marshall group, and then down to Samoa, Tonga, etc. I have myself, in a schooner, also beat up from Pakin in the Caroline Islands to Jaluit in the Marshall group . . . and in the Caroline Islands eighty or ninety miles a day was the average, and that against the north-east trade winds. In the season, when the westerly winds prevail, one could make 150 miles, or in a calm forty to fifty miles a day, and that is the line of least resistance from the Malay Archipelago to Polynesia." . . .

From what we know of the sailing powers of the old Polynesian *Pahi*, it is probable they would beat to windward quite as well as a modern schooner. The well-known accuracy of observation distinguishing the Polynesians would cause them to become acquainted with the proximity of some of the islands in those parts perhaps much sooner

than Europeans, and they would naturally make as many land calls as possible for rest and refreshment ; and besides, we must not forget the command these people had over a contrary wind by the use of the paddle at which they are still admitted to be adepts. Writers who do not know the people are apt to overlook this very important point.

We have also, in connection with this voyage of Irapanga, his children and people, to consider what inducements they had to continue so long in an easterly direction to the Hawaii group, on the supposition that they were not following directions left by Hawaii-loa or Tama-rereti, or some other noted voyager—perhaps Māui, who it would seem from the Rarotongan account of him was a great navigator, having visited not only the Hawaiian islands, but most of those in the South Pacific as well. It is said in the account of the migration from Irihia (the Father-land) that Māui was a descendant of those who formed this migration, and if so would probably be born and have lived in Indonesia, and the probability is that the numerous accounts we have of his having “fished up” so many lands, may all be referred back to the sojourn of the people in Indonesia ; the localization of the stories in the various islands of the Pacific being merely what so very frequently occurs with ancient legends.

But whoever may have been the voyager who first led the way across the Northern Pacific, it would not be the migration we are dealing with ; for these people were bound on a voyage to find new homes, and must of necessity have passed, probably called at, quite a number of islands suitable for their purpose. And yet they go on a very lengthy voyage, much longer than is apparently necessary to find homes for themselves on the other side of the Pacific. This, it is submitted, proves that the migration was following

in the footsteps of some former navigator, and that the islands of the groups they must have passed through were already occupied, as they are at present, by the Micronesian people. Theirs was not a mere exploring expedition, but a migration of men, women and children.

Unfortunately the name of the ancestor, Irapanga, who led this expedition across the ocean, is not shown on the many genealogies among the Scribe's papers, and we are thus left in doubt as to his period according to Maori accounts. But possibly the Rarotongan tables may here assist us at getting some approximation to the period of Irapanga.

There is such an ancestor shown on the table at the end of this book at fifty-eight generations back from the year 1900; and on Mr. Savage's great table (not yet published) the same man is found at fifty generations ago. This is a considerable difference, equal to two hundred years, and too much to admit of the mean being taken to fix the date. Again in the "Journal of Polynesian Society," Vol. XXI., p. 40, we see Irapanga given as flourishing sixty-four generations ago. But as I feel this particular line is four generations too long between the year 1900 and the Rarotongan chief Tangiia, we may take sixty generations as correct. Now it seems probable that we have a check on these figures from Fornander's tables (Vol. I., p. 183). There we find a man named Ku-kalani-ehu, who flourished fifty-seven generations back from the year 1900, and as this name is in all probability identical with Tu-tarangi, the son of Irapanga (although his father's name is given differently, a thing that often occurs). We thus have four lines of sixty, fifty-eight and fifty, as the period of Irapanga, and by taking the mean of the first three, we get, say, fifty-nine generations for the period

of Irapanga. I shall assume for what follows that fifty-eight generations is correct for Tu-tarangi—Irapanga's son, according to the Rarotongan History—and take fifty-nine generations for the period of Irapanga, for by doing so, should better information turn up later on, the adjustment can more easily be made, for all the dates herein are based on this same line. Irapanga's son's period is moreover checked by the line on the right of the table at the end hereof. To get an approximate date of this migration from Tawhiti-nui (Borneo) to Ahu (Oahu) we convert these fifty-eight generations into years by allowing four generations to a century, and we thus find the date to be A.D. 450.

Readers of Fornander's "Polynesian Race" will remember that he determines the date of the first settlement on the Hawaiian Islands as about the year A.D. 390,* which differs only sixty years from the date arrived at above, and pending better information we may tentatively accept the beginning of the fifth century as the date of that settlement, and of the voyage of Irapanga across the North Pacific.

I will now continue the translation of the Scribe's narrative, which has been interrupted, to include his father's papers in reference to Tawhiti-nui and the migration to Oahu:—

"Now when Hui-te-rangiora† came to this Hawaiki (Tahiti) he called it Hawaiki in memory of the true original

*Fornander's generations are converted from thirty to twenty-five years herein.

†This is clearly not the same man as he who formed one of the leaders in the migration from the Fatherland, but is identical with the navigator Ui-te-rangiora, mentioned in the Rarotongan histories, who flourished in the middle of the seventh century.

Hawaiki-nui of Irihia. That, Hawaiki, was the most sacred spot in all the world ; because it was there that feasts were given to the gods, to Io-matua-te-kore (Io-the-parentless, the supreme god), and to the Whatu-kuras and Marei-kuras* of the Toi-o-nga-rangi (the uppermost heaven).

“ When they dwelt at this latter Hawaiki (Tahiti) from whence our ancestors came here to New Zealand, they brought with them the names of the principal lands *via* which they had migrated until they came thither, and there gave those names to places in memory of the former ones.

“ Tu-te-rangiatea was the second son of Atia-nui-ariki and his wife Ani-a-ariki, and his second name was Tu-te-rangi-ariki. This man grew up to be a very high chief, and was most accomplished in canoe-building, house-building, and in navigation. He himself came to the Hawaiki above referred to (Tahiti, or perhaps Ra‘iatea) ; and at that place he built a large canoe named ‘ Ao-kapua ’ ; besides a sacred home for the *tohungas*, or priests, and for the gods at Hawaiki, the name of which is said to have been ‘ Rangi-atea.’ From that house was derived the name of an island (Rai-atea) situated in the space on this side of Hawaiki (Tahiti) ; and it is said it was to this Rangi-atea that Tu-rahui and Whatonga were driven by the gale, when they landed on that island, some time before the departure of the great migration for New Zealand, in the times of Tamatea-ariki-nui and his people [in the fourteenth century].”

The above extract ends the Scribe’s paper written for me, and one can feel no reasonable doubt that the Hui-te-rangiora therein mentioned was identical with Ui-te-

*See “ Memoirs, Polynesian Society,” Vol. III., p. 14.

rangiora of the Rarotongan account, whose voyages are referred to later on. According to the Maori narrative his canoe was named "Tuahiwi-o-Atea," and by that of Rarotongans, it was "Te-iwi-o-Atea—practically the same name.

A good deal is said about the navigator Ui-te-rangiora later on, and we find among Dr. W. Wyatt Gill's papers, lately published by the Polynesian Society, a further reference to his voyages, during one of which he sailed from the Fiji Group, where the people were then living, to New Guinea, which the Rarotongans have satisfied themselves is the Enua-manu and Enua-kura of their traditions, by arguments which are too long to quote here. But it is satisfactory to find therein a confirmation of our supposition that Enua-kura is identical with New Guinea.

In the above reference to the Rarotongan navigator, he is called I-te-rangiora, not Ui-te-rangiora, but there can be no doubt that the two names are mere variations. It adds also further evidence of the ability of these Polynesian navigators to traverse great stretches of ocean whenever the necessity arose; and in this particular instance the necessity consisted in the demand for the very high-prized red feathers for personal ornament, which were obtained in New Guinea—probably one suggests—from the bird of Paradise. Nor does the narrative leave much doubt as to the frequency of similar voyages back from Fiji—if not from Rarotonga—to New Guinea for the same purpose. These red feathers, were to them, what jewels are to us.

MIGRATION FROM THE HAWAIIAN ISLANDS TO TAHITI.

We now come to what is practically a blank in the history of these New Zealand East Coast tribes, extending from

the times of Irapanga and his immediate descendants, till the period of Toi-te-huatahi—or twenty-eight generations. We are thus left in doubt by the Maori records, as to when these people moved south to Tahiti, for it was at the latter island we first came across Toi-te-huatahi. We have in the records we are dealing with, the ancestors of Toi as far back as twenty-nine generations previous to him, but the line does not come through Irapanga, nor can any of the ancestors of the Hawaiians on Fornander's tables be recognised on this line.

It is quite certain, however, that communication was kept up between Hawaii and Tahiti until the times of Toi-te-huatahi (which is about the year 1150), for we have the statement made by the priests that gave Mr. J. M. Jury the account of Tawhiti-nui, as described above, that in Toi's time canoes came from Hawaii to Tahiti to take part in a great canoe race; and this is confirmed with considerable detail by Te Matorohanga (our Sage), as we shall see when we come to the story of Whatonga's adventures.

Both Fornander* and Dr. Emerson† have shown how frequent were the voyages between Tahiti and Hawaii, but as far as can be gathered from the writings of both these authors, their voyages seem to have been confined to the twelfth and thirteenth centuries; and the Rarotongan records seem to confirm this. There appears to have been in fact a period extending from about A.D. 650 to A.D. 1100, during which no communication took place between the Southern Isles and Hawaii, but from the latter date onward to about A.D. 1350, voyages appear

*"The Polynesian Race," Vol. pp. 46-58.

†Fifth Report Hawaiian Historical Society, "The Long Voyages of the Ancient Hawaiians."

to have been frequent. The latest voyage from Hawaii to Tahiti mentioned in the Rarotongan records is that of Naea, who was a contemporary of Onokura (*circa* 1100), and he was obliged to leave either Fiji or Samoa (Avaikiraro), on account of a desolating war. He proceeded to the east, and thence on the Vaii (Vaihi, the Tahitian name for the Hawaiian Group), and from the circumstance of this voyage, the Rarotongan records give the name "Avaiki-nui-o-Naea" to the northern group (Great Hawaii-of-Naea). During the years subsequent to 1350 we have no record of any voyages; but the fact mentioned in a later chapter of this work, to the effect that Tamatea-ariki-nui, of Tahiti, was an *ariki* of that island and of Hawaii, seems to indicate that communication was still kept up. After that it ceased, and the probable reason is that a large number of the boldest navigators of the race in about 1350, removed to New Zealand.

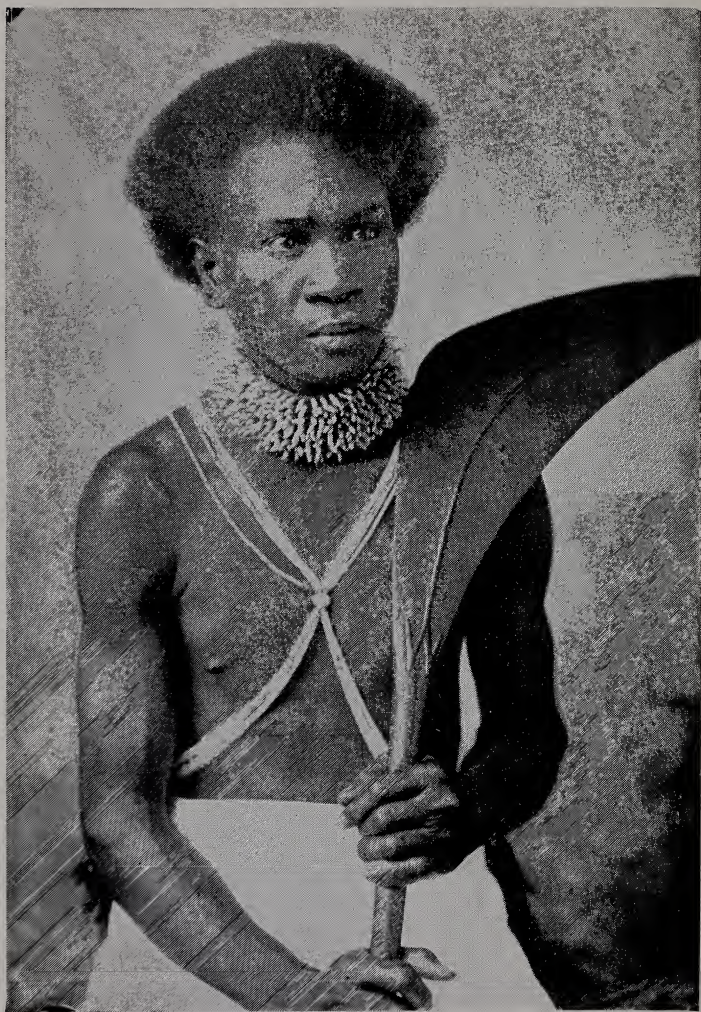
Although no particulars are given in our Maori records of the frequent voyages referred to in the Hawaiian traditions, the former have retained the course to be steered to attain Tahiti from Hawaii. It is given as due south; as a matter of fact it is S. 10° east. This kind of information was kept in memory by the priests of the Wharewānanga, and when expeditions were about to start application was made to them for sailing directions, a fact we shall find recorded in a later chapter, on the sailing of "Takitimu" for New Zealand.

Dr. Emerson in the work quoted, gives the names of several islands recorded in Hawaiian traditions as lying between Hawaii and Tahiti at which the canoes used to call for refreshment. Probably Fanning and Christmas Islands were some of them, and they are not far off the direct route, and would prove of great use to the voyagers

as resting places. The fact that remains of what appear to be buildings, such as *marae* and other things, have been recently found at the former island would go to prove the visits of these Polynesian voyagers.

But, we are left in the dark at present as to the exact date of the migration of our East Coast Maoris from Hawaii to Tahiti; we must be content until further light is thrown on the subject, to assume that it occurred sometime in the twelfth or thirteenth centuries.

The above exhausts the lists of "logs" I am acquainted with, and taken altogether they give a good deal of information as to the stages of the different migrations, more especially of those branches of the race with which the Maoris were in the past most closely connected, *i.e.*, Rarotongans, Tahitians, Paumotuans, and Marquesans. I cannot here adduce the evidence on which this connection rests, but will merely point out that three out of the above four branches are the Cannibal division of the race—Tahitians, at any rate in modern times, were not cannibals.



Burton Bros, photo.

A Solomon Islander, Melanesian type.

CHAPTER VI.

SKETCH OF THE HISTORY OF THE RACE.

WE may now proceed to glean from the Rarotongan traditions, supplemented where possible by those of other branches, the history of the race, from the time it left Atia-te-varinga-nui (or, as I hold, India) to the last settlement of the Maoris in New Zealand, basing the dates generally on the genealogical tables given at the end hereof. In following this history out, it will be seen that it is practically that of the family with whom the genealogical table ends. But all Polynesian history is built on the same lines. The account of the third migration, already described, gives the Maori accounts of their early history.

ATIA-TE-VARINGA-NUI (OR HAWAII).

OVER this land of Atia-te-varinga-nui, there ruled in very ancient days (B.C. 475 according to the genealogies) a king or ruling chief named Tu-te-rangi-marama, who is accredited with building a temple twelve fathoms high, which he enclosed with a stone wall, and named it "Koro-tuatini,"* or place of many enclosures. "It was built

*This name, "Koro-tuatini," is also known to the Maoris of New Zealand, and is another name for "Te Hono-i-wairua," or the gathering place of spirits, as already described in the account of the third migration.

as a meeting place for gods and men ; and here the spirits of the ancients after death foregathered with the gods. It was a *ngai tapu kakā*, “ a sacred glorious place,” of great space within, and filled with many beautiful and wonderful things. Here were originated the different kinds of *takuruas* (feasts and games), by Tu-te-rangi-marama, to dignify the land. From Atia came the “ trumpets, the drums, of two kinds, and the numerous *eivas*, or dances. Here also originated the *kariiei** or houses of amusement, singing and dancing, besides many other things and customs. Here was first originated the *takurua-tapu*, or sacred feasts to the gods Rongo, Tane, Rua-nuku, Tu, Tangaroa, and Tongaiti, and here also were the meeting places of the great chiefs of that period—of Tu-te-rangi-marama, of Te Nga-taito-ariki, of Atea, of Kau-kura, of Te Pupu, of Rua-te-atonga, and others, and of the great priests of old when they assembled to appoint the kings, to meet in counsel to devise wise measures for men, women, slaves, and children. These were the orders of men who dwelt in that land, and these were the people who spread over all this great ocean.” In Atia, also originated the great wars which caused the people to spread to all parts. In the statement above, which refers to the great wars which caused the people to migrate from their Fatherland, we may probably recognise the common origin of statements in most Maori traditions, that it was great wars that originated the migration, and it of course follows therefrom as a consequence that the Polynesian race were the defeated

**Kariiei* is the Rarotongan form of the Tahitian ‘*arioi*, the term applied to a class of roving actors and players, who were also the custodians of much of the historic traditions. In the Marquesas the name is *kaioi*. We have the name Karioi as a place-name in New Zealand, but enquiries always fail in obtaining the meaning of the name. As a verb it means, to idle, loiter.

people, and had to depart. This is fully set out in the account of the third migration, *ante*. If we turn to General Forlong's table given on page 85 hereof, we notice the statement, "Time of great disturbances in India, B.C. 500-400," and this date accords well with that of Tu-te-rangi-marama and his father. Whether this synchronism is purely accidental or not, I am not prepared to say, but so many reasons seem to prove the Polynesian race to have been in India long prior to this date, that we may at any rate take it as a probable confirmation of the traditions. Gautama, the originator of the Buddhist religion, died in B.C. 477, just about this period. If the Polynesians had left at a later date and after the spread of Buddhism, there would be some traces of it in the traditions or in the worship of the people down to the times of early European intercourse with them. But there is no trace of Buddhist doctrines whatever, except perhaps the story of Puta already quoted. And, moreover, the caste system of India was introduced a little later than this, and hence we find no sign of it in Oceania.

What the great temple built by Tu-te-rangi-marama was, I am quite unable to indicate, but that it was something quite out of the common is obvious, for it is the only instance in Polynesian traditions that I am aware of in which any such building of that height is mentioned. But, considering its use, it may be identical with the *whare-kura*, mentioned under the heading Irihia, in Chapter iv. hereof, though no dimensions there are given, nor any indication that the building was other than an ordinary Maori house having four entrances facing the cardinal points, by which spirits from those directions entered. This building, according to Maori accounts, was also called Hawaiki-nui. That it was one of the celebrated temples

of Java, is quite out of the question, for they were built by the Hindu Buddhists somewhere about A.D. 600, and we cannot allow that the Polynesians as a body were in Java so late as that, though doubtless some few branches remained there in Indonesia, and are to be found there at this day. If this temple was of the height—twelve fathoms=72 feet—mentioned in the traditions, or even half that height, and considering its purpose, it seems a fair inference that it was built of stone, or something more permanent than the usual edifices we know of in the Pacific. Of course the Polynesians did use stone in their sacred places, as witness the several pyramidal structures found formerly in Tahiti, of which Mahai-atea,* Papara district, was a particularly fine specimen. But this *marae* was solid within, whilst the Koro-tuatini of Tu-te-rangi-marama had many rooms. This would seem to show that the Polynesians have a traditional recollection of a higher civilization at one time prevailing.

If we take the period of Tu-te-rangi-marama as that at which the wars above referred to commenced, and suppose—which is not at all unreasonable—that it would take a long series of years for the invading people to drive the Polynesians seaward from the mouth of the Ganges—if we allow 100 years for this strife to have continued, it will be about the time (B.C. 315) when, as stated by Logan (see page 78), Chandragupta, the Maurya, established the kingdom of Magadha. Herein we may possibly see a reason for the wars referred to in the tradition, and a further reason for the migration of the people.

*Mahai-atea is of quite modern date, having been built in the seventeenth century. It is related that the blocks of stone of which the internal part is made were handed from one to another by Te Teva clan, all the way from wherever the stones were found. The larger facing blocks of course could not be carried in this manner. The same story is told of Kohala *heiau* (or *marae*) in Hawaii.

Forlong states (page 85 hereof) that it was about the year B.C. 300, that according to Javan tradition Arishtan Shar led to the Archipelago from N.W. India 20,000 families most of whom "dispersed *en route*, probably in Malabar, Maladiva, and Malagassa." Is it not possible—nay probable—that these people were the forerunners of the Polynesian migration? Or, on the other hand, the movement of this body of people may have been the active cause of the Polynesians moving on to the east, to the islands of Indonesia. We have again in Forlong's statement—"A large body of Desa-Sagala from Panjab went to Java B.C. 200-150," another probable cause of the Polynesian movement to the east, to Ceram, Celebes, etc.

Tu-te-rangi-marama, and others of those mentioned as flourishing during his times appear to have been subsequently deified into gods, which is in accord with Polynesian customs, but they do not take the same place in their Pantheon as do the greater gods of the race, Tane, Tu, Rongo, and Tangaroa.

AVAIKI-TE-VARINGA, OR AVAIKI.

FROM the times of Tu-te-rangi-marama downwards for fifteen generations, or 375 years, the history of the people is a blank so far as Rarotonga records go; but at the end of that time, or about the year B.C. 65, we come to the first actual traces of any migration. The history says of Te Kura-a-moo, "He went to the east, to the sun-rising, and remained there, in consequence of troubles that arose between him and his sisters through a basket of *matau* which one sister had trodden into the mud." This incident I take to be the same as that mentioned in the Maori account of the third migration, that gave rise

to the war in and migration from Sumatra. This appears a slight cause to have given rise to what was evidently a separation off of one branch of the race. But it is a very trifling matter that will give rise to a great war with the Polynesians. The tradition goes on: "He remained there, and there was born to him," etc., etc., the genealogy following. From the next incident in the history, I come to the conclusion that the place Te Kura-a-moo migrated to was Avaiki-te-varinga, which I take to be Java.

If we take the above date of B.C. 65 as that of Kura-a-moo, it will allow of some 300 years probably during which the people had moved from India, passing along the coasts and down the Straits of Malacca, or along the west and south coasts of Sumatra, possibly leaving a remnant of their people in the Mentawai Islands (a people that are probably Polynesian in their origin), and becoming more and more a race of navigators as their excursions extended. No doubt many would be left behind along the coasts, and probably some traces of them are to be found there still, notwithstanding the ethnic waves that have passed that way.—(See *ante* what Logan has said on this subject).

THE WHITE RACE.

THERE is a singular tradition existing amongst the Maoris to the effect that they learnt the art of making fishing nets from another race, and the name they give this race is Patu-pai-arehe, or Turehu, or Parehe, who have usually been considered as fairies, or supernatural beings, with a local habitation in New Zealand. This, however, is but natural, for it is well known how common it is for all kinds of traditions to become localized in the process of time. The tradition clearly points to a time in the history

of the race in which they did not know the art of net-making; and it may further be inferred therefrom that there was also a time when the knowledge of the sea, fishing, etc., was not very extensive. We may of course dismiss the idea of the people learning this art from the fairies as unscientific; but clearly it was learned from some other race who had more experience of a maritime or littoral life than the ancestors of the Polynesians. The Patu-pai-arehe are described as a white race, and it is said also that the Albinos found amongst the Maoris are their descendants. This of course is not true; but all through the race, everywhere we meet with it, we find a strain of light-coloured people who are not Albinos, but have quite light hair and fair complexions. With the Maoris this strain often runs in families for many generations; at other times it appears as a probable reversion to the original type from which the strain was derived. There are also traditions amongst the Maoris of a race of "gods" called Pakehakeha, who are said always to live on the sea, and are white in complexion,—hence the name Pakeha they gave to the white man on first becoming acquainted with us in the eighteenth century. There are also other names for a white man, as Turehu, Waraki, Maitai (the latter also meaning iron). It is said of the Patu-pai-arehe, from whom the Maoris learnt the art of making fishing nets, that they worked at night, and disappeared as the sun rose; and it was by a stratagem that one Kahu-kura*

*In the large genealogical table given at the end hereof, this name Kahu-kura under its Rarotongan form—Kau-kura—will be found. Apparently he lived in Hawaiki-nui, or India. There may be nothing in this more than a coincidence here, but probability seems to point to this being the same Kahukura who brought the *kumara* to the knowledge of the ancestors whilst they dwelt in the Fatherland. See "Journal of the Polynesian Society," Vol. xxviii., p. 25.

secured one of the nets, since which time the Maoris have possessed them. They have much the same story in Niue Island, but there it was the gods who came fishing at night, and the net was secured by a man who dived and fastened it to the coral; but this is a mere local variation of the other legend. So much for the Maori story.

But the Maori is not the only branch of the race that retains this tradition of contact with a white race, for Hawaiian history relates that Hawaii-loa, one of their great navigators, on one of his voyages apparently in Indonesia, brought back to his home two white men, *poe keokeo kane*,† who were married to his people. According to Fornander's genealogy this man appears to have flourished about A.D. 300, or whilst some of the Polynesians were probably on the move, either eastwards through Indonesia or southwards towards Fiji.

The Mangaian people, according to Dr. Wyatt Gill, call the *keu*, or light-coloured people, *Te anau keu a Tangaroa*, the light-coloured offspring of Tangaroa, the latter being their principal god, whilst he is the Neptune of the Maoris, and also the name of an ancestor.

We thus see that there is evidently a dim recollection of a white, or light-coloured, people retained in Polynesian traditions. When we come to enquire into the origin of this story, it is most natural to ascribe it to a contact with a light-coloured race in very ancient times. It is difficult to conceive of a brown race inventing such a distinguishing racial characteristic had they not actually seen it. Prior to that time all experience would go to prove that mankind was of the same brown tint as themselves, or of the darker races they must have been acquainted with. The very names the Maoris give to these white

†Fornander *loc. cit.* Vol. I, p. 135.

people are peculiar : Patu-pai-arehe cannot have a meaning given to it as can most other names ; nor can Waraki or Parehe ; in fact I believe the names to be corruptions of words of some other and foreign language learnt in ancient days from a foreign race.

If we allow that there is sufficient warrant for believing in this contact with a white race, it is most likely to have occurred on the shores of India or the westernmost parts of Indonesia. Therefore, the two entries supplied by Forlong (see page 85 hereof) as follows :— “ Probable date of the Phoenician inscription, South Sumatra, B.C. 450,” and “ Nearchus supposed to have sailed to Sumatra B.C. 323,”—may be a possible indication of the sources of the Polynesian traditions, and either the Phoenicians or the Greeks may have given them the fishing net. It was during this very period, if we trust the Rarotongan genealogies, that the Polynesians were migrating along the coast of Burma, the Straits of Malacca, Sumatra, and Java.

We may possibly see another origin for this white race in what Hewitt says (“ Primitive Traditional History,” vol. i., p. 104) of the Pandyas, or Pandu (white) people, the original inhabitants of Lanka, or Ceylon, who trace their descent to a white (*pandu*) race. And it may be that *pandu*, which in the Polynesian tongue would be *patu*, is the origin of the name Patu-pai-arehe.

SOJOURN IN INDONESIA.

It is impossible to tell from the information given in the Rarotongan traditions how long the Polynesians remained in Indonesia before pressure urged them onward to the Pacific, nor what the cause of the movement was beyond the mention of wars and other troubles, which may be inferred from other things rather than from any definite

statement, except in the Maori account of the third migration and in the Marquesan chants, which expressly refer to wars, murders, famine, etc., and also show that some of them were taken into captivity. These events occurred in Papa-nui and Ahee-tai, according to the Marquesans; several of them in the time of their ancestor Atea, who has been shown to have lived about the first century; and the islands mentioned are clearly in Indonesia. Probably we may see in Forlong's statement, quoted on page 85 hereof, "Indian Mālas, or Malays, Yauvas or Javans, Bali, and others were all over the Peninsula and the Archipelago B.C. 125," a prime cause for the easterly movement of the Polynesians, which probably setting in about that period, forced them to the east, and caused them to seek new homes for themselves.

Whatever powers of navigation the people may have possessed prior to their arrival at Java (Hawaiki) or Sumatra (Tawhiti-roa), the vast number of islands in the Archipelago would induce a great extension of their voyages, and generate a seafaring life, through which alone were they able at later periods to traverse the great Pacific from end to end in the remarkable manner that will be indicated. In the Archipelago, where most of the islands are forest-clad to the water's edge to this day, the water was the principal highway, and this necessitated constant use of canoes; whilst the location of the various branches of the people on different islands with considerable spaces of sea between, would induce the building of a larger class of vessels. It certainly seems from the very nature of the surroundings that Indonesia was the school in which the Polynesians learnt to become expert navigators.

If, then, the people lived in Indonesia some three or perhaps four centuries as the traditions seem to indicate,

it is to be expected that some of its peculiar features, as contrasted with the later homes of the people, ought to be preserved in tradition: such, for instance, as some of the animals they found,—animals that often test the powers of man to overcome, and of which there is nothing similar in Polynesia. I think in the following notes abstracted from the traditions we may see a reference to some of the wild animals of Indonesia:—

First, with respect to the snake. There is a harmless reddish snake in Samoa, which the natives do not fear in the least, and also in Fiji, I am told. It is called in Samoa a *ngata*, a name the Maoris apply to the snail. Whether this is connected with the Indian word *naga* for a snake I am not prepared to say. In the Maori ear-ornament, called a *koropepe*, the snake is clearly shown with a long curling body, tail, head, eyes, etc. Some people fancy they see in this a representation of the eagle-headed snake of the old world mythologies. The snake also occurs in the carvings. This is particularly noticeable in the barge boards of a carved house inland of Opotiki, where two snakes, each about 15 feet long, are faithfully depicted. The name *moko* to be found in the dialects of several islands, appears originally to have represented a snake-like animal, though now it is applied generally to a lizard. It is probable that some of the Maori stories referring to a large animal that was able to hold on to the branches of trees by its tail, and there defend itself against its pursuers, was a snake.

All these monsters have left a deep impression on the Maori mind, and it is quite possible that we may see in those of a snake-like character, the dim remembrance of Indian snake worship, which was so common amongst the Dravidian tribes, who were their nearest neighbours

on the west. Fornander (*loc. cit.*, p. 43) says: "Traces of serpent worship, another peculiarly Cushite (and Indian) outgrowth of religious ideas, occur in Polynesian traditions, when reference is frequently made to the *moko* or *mo'o*, enormous, powerful reptiles or serpents, evil beings generally, to be propitiated by sacrifices and offerings. In the Fiji group, where so much of ancient Polynesian lore, now forgotten elsewhere, is still retained, the god Ndengei, according to some traditions, is represented with the head of a serpent and part of the body of a serpent, the rest of his form being stone."

Of some one of the feline animals they have retained a recollection; whether referring to the tiger of India or the Malayan Peninsula, or to some other animal of that family, is doubtful. In the story of the snaring and killing of Matuku, a man-destroying monster, it is stated that the urine of this animal is very hurtful. This is characteristic of feline animals, but applies to none that the Polynesians could have met in the Pacific.

The alligator has given rise to innumerable stories. The Maories have probably some hundreds of them, all relating to adventures connected with and the slaying of them; but as so often happens, the tales have become localized. The name given them is *taniwha*, or *ngarara*, or *moko-roa*, and the description of them is exactly that of the alligator, with fierce jaws, spiny back, and powerful tail.

It is natural to suppose that if the Polynesians once dwelt in Indonesia, they would retain some recollection of the orang-utan, or other monkeys of those parts. In the story of the voyager Tura (in which occurs the name Wawau, which has been shown to be somewhere in Indonesia), he is said to have married a woman of the Aitanga-a-nuku-mai-tore people, who knew not the art of fire-

making, and "lived in trees on the *wharawhara* (*Astelia* plant) and *kiekie* (*Freycinetia* plant). In form their chests and waists were large, and their heads were small. They were not human beings."* The *wharawhara* here is no doubt the pandanus, the ordinary name for which is *fara*, *fala*, *hara*, *ara*, according to the dialect. The people whom Tura came across were probably orang-utans; his marriage with one of them is a subsequent embellishment. Mr. White gives the translation of the name of this people as "offspring of the red eye"; but there is another meaning of the name which describes the lascivious actions of monkeys.

In one of the Nga-Puhi (Maori) traditions collected in 1839, we find this statement: "The island from which the ancestors of Hehi came, was rich in productions; the *kumara* grew wild in the open places of the island of Waerotā and the people lived on the fat of the land. * * * The ancestors said that the animals of some of the large islands near where they dwelt were very large, that is, the island of Waerotā from which they migrated. * * * The islands were exceedingly hot, so that men went naked all the year round, wearing nothing but the *maro* or waist cloth." * * *

THE PAPUAN RACE OF INDONESIA.

AGAIN, there ought to be traces of some recollection of the black or very dark brown Negritto or Negroid races of Indonesia, called Papuans, which name is said to be derived from the Malay word *Puapua*, frizzled hair. Students of New Zealand history are aware that in the Maori traditions there are incidental notices of an ancient people called Manahune, Manahua, Manaune, or Makahua,

*" Ancient History of the Maori," J. White, Vol. II., p. 9.

who are by some supposed to be a diminutive race, and somewhat like the elves of old-world stories. But they are not said to have lived in New Zealand. This people is also known in Hawaii under the same name, *i.e.*, Menehune—a mere variant of Manahune—where they are described as somewhat like those of the Maori traditions. They appear to have been at one time very numerous, and lived in the mountains, but were in a state of subjection to the Hawaiians, performing for them many works that required great numbers, in order to complete the task at once. Like the Patu-pai-arehe of New Zealand story, these people are said not to like the daylight, but worked at night. Many of the *heiaus* and some of the *loko-i'a*, or fish-ponds of Hawaii are said to have been built by the Manahune.* Again, in Tahiti we find mention of the same people, Manahune, who in Ellis's time formed the lower orders of the people. But they were an ancient tribe, or people, for Miss Henry tells me that the Tahitian expression *Ari'i o te tau Manahune* refers to the time when kings were born to the plebians of Tahiti, begotten of the gods, but not wearing the chiefly *maro-ura*, or scarlet girdle, the insignia of the ruling chiefs of Tahiti. In a Paumotu genealogy in my possession, I find one of their chiefs named Tangaroa-Manahune, who lived many generations ago; and it is known that there was a tribe in old times in Mangaia named Manaune. We shall find later on a reference to them in Rarotonga history, where they are again referred to as little people. The word *manahune*, both in Maori and Rarotonga, means a scab, or mark on the body. None of the accounts I have seen imply that these people ever differed in colour from the brown Polynesian.

*See "Journal of the Polynesian Society," Vol. xxix., p. 70, for Mr. T. G. Thrum's account of these people.

The Patu-pai-arehe or Turehu of the Maori, on the contrary, are distinctly stated to be white or light-coloured, and had the Manahune been of that colour, or black, the fact would probably have been mentioned. It may be that the origin of the name is due to the people who bore it being marked with cicatrices (*manahune*). Fornander seemed to be of the opinion that this was a racial name applied by the Polynesians to themselves in ancient times, and derived from one of their remote ancestors named Kalani-Menehune; but from Maori and Rarotonga accounts, they appear rather to have been an alien race. The vague notions the Polynesians generally now have in regard to the Manahune—their living in the mountains and forests, the wonderful powers of sorcery, etc., accredited to them—seem to point to their having been a race living in the remote past conquered by the Polynesians, and probably often enslaved by them, and frequently taken by them on their long voyages as the crew. In fact, the traditions no doubt point to the Papuan or Melanesian race, who, it is well known, mark their flesh in gashes as an ornament, instead of tattoo, as with the Polynesians.

There seem to be two possible or probable theories to account for the Manahune. Either they were the first migration into the Pacific, or they were one of the races the Polynesians came into contact with in Indonesia, or further to the west, and some of whom they brought with them in their migrations as slaves. In this latter case, the stories of their having inhabited Hawaii and Hawaiki are Indonesian events localized in process of time in the Pacific homes of the Polynesians. The latter theory is probably the more consonant with what is known of the Manahune. It would be quite in keeping with what we know of Polynesian customs, that on conquering the

Papuans they came in contact with, they would enslave them, and carry them with them in their voyages to form part of their crews. Large numbers of the women would be enslaved and taken as wives, and hence the Papuan element in so many Polynesians of the present day. But this element was doubtless much increased during the lengthy sojourn of the Polynesians in the Fiji group. All history, tradition, and observation go to prove that Indonesia was occupied by this Negritto or Negroid race from the very earliest times, and the Polynesians must have had constant communication with them, making war on them, ousting them from the lands, and enslaving them.

The same Nga-Puhi tradition which was quoted a few paragraphs back, goes on to state, "Some of the people of those parts were very black, a people who smelt very strongly when near, * * their hair was bunched out to be stiff and appeared in tufts, and their appearance was ill-favoured." This is, in brief form, a fair description of a Papuan of Melanesian.

Just here it may be noticed that certain European ethnologists seem to be reviving a theory to the effect that all, or most, of Polynesia was peopled by a Melanesian race prior to the advent of the Polynesian. We think there is little or no foundation for this idea. The Melanesians were not a race of navigators like the Polynesians, and where we find traces of the former race in certain of the islands, as illustrated partly by the physical appearances, anthropometry, or an occasional custom, it seems to us that all these matters are traceable to contact with the Melanesians in their present abodes in the Western Pacific; and also very largely from the fact that the Polynesians made use of the Melanesians as slaves to man their canoes



Photo by J. P. McArthur, Esq.

The Trilithon at Haamonga, Tonga.

on their long voyages. Women of the darker race were often taken as wives or concubines by the Polynesians, and hence the traces discernable, in some parts, of Melanesian characteristics in the present people.

MĀUI, THE ANCIENT HERO.

DURING the period the people were dwelling in Avaiki-te-vāringa, which is certainly in Indonesia, we meet with the story of Māui, the great Polynesian hero or demigod. He is said by Rarotonga history to have been the son of Tangaroa, by the wife of Ataranga (Maori, Taranga), named Vaine-uenga. It seems that this Tangaroa was really a man, and not the god of that name, though in the process of time the attributes of the latter have been in some cases ascribed to the man Tangaroa. It is scarcely necessary to say that Tangaroa has been used as a man's name from remote times down to the present day, as a reference to the genealogical table at the end hereof will show. I suppose this particular Tangaroa to have been one of the adventurers and voyagers of the Indonesian sojourn; and he is accredited with having discovered a new kind of food, or fruit, the name of which, however, does not throw much light on what it was. It is called in Rarotongan history *ui-ara-kakano*,* and was found by Tangaroa on the beach; it was white in colour, and became

*I can only make a guess at the meaning of this word. *Ui* is the Rarotongan name for the yam. *Ara* has no sense in this connection. *Kakano* is a seed, such as that of the pumpkin, etc. I am not aware if any species of yam bears seeds. Mr. Taylor White (Journal Polynesian Society, Vol. X., p. 205) suggests that it was the egg of the Maleo, one of the Megapodidae, which is found in the Celebes. It seems to me probable that Mr. White is right. In the original tradition the words are "Tangaroa went away and found a *white thing in the sand*, and brought it back. His wife was pulverising the *vari* (rice); he threw the white fruit (*ua*, a fruit; also means egg) into the *vari*, and it thereafter became a principal food of that household."

a common food of the people, almost to the exclusion—as history says—of the *vari*, or rice. Tangaroa met with some notable adventures with a monster fish called a *Moko-roa-i-ata** which is probably intended for an alligator, and which “fish” with a stroke of its tail, inflicted a humiliating defeat on Tangaroa. Tangaroa married Ina, the daughter of Vai-takere; and if this is the same person as mentioned in the genealogical table, the period must be fixed as early as the first century.

We find the names of several countries or islands mentioned that Tangaroa visited (besides the skies), such as Rangi-ura, Vai-ono, Avaiki, Vairau-te-ngangana,† Raronuku,‡ Rangi-make, etc.

Vai-takere, Tangaroa’s father-in-law, is accredited with the introduction of the bread-fruit to the knowledge of his people. The story about it is overlaid with mythical incidents, as are so many Polynesian tales, but there is no doubt a substratum of historical fact. It appears to have been first discovered growing in the mountains. There were great rejoicings at the discovery. Vai-takere’s wife is accredited with having produced or discovered the *ii*, which is, I think, the Tahitian *ifi*, *ihi*, or chestnut,§ called

*The change from *ka* to *nga* being common to the language, we may probably see in this name the Maori Mango-roi-ata.

†In the Journal of the Polynesian Society, Vol. III., p. 105, it will be seen that the Maoris have retained in their traditions the name Wairua-ngangana as the place from which they originally obtained the *taro*, and introduced it into Hawaiki. The two names are not exactly the same, the *u* and the *a* being interchanged. No assistance in identifying the island can be derived from the native habitat of the *taro*, which seems to have been common to India and Indonesia.

‡This is the island which I suppose to be represented by the name Ao-nuku in Marquesan traditions. (See a former page.)

§*Inocarpus edulis*, which grows in Indonesia, but is thought to be a native of America. It is probable that the Polynesians brought the seeds of this tree with them into the Pacific, where it is believed to be a cultivated plant

also by the Rarotongans *mape*. The story says that two new foods having been discovered in Avaiki, the use of *vari*, or rice, was abandoned.

Notwithstanding the fanciful dress in which we find these stories in the original, they point strongly to the first arrival of the people in a strange land, where new kinds of food were discovered.

The bread-fruit is stated by De Candolle in his "Origin of Cultivated Plants" to be a native of Java. "The bread fruit is evidently a native of Java, Amboyna, and the neighbouring islands; but the antiquity of its cultivation in the whole of the (Indonesian) archipelago, proved by the number of varieties, and the facility of propagating it by buds and suckers, prevent us from knowing its history accurately." The rice of course grows in Java at the present day, and I hold the probability is the Polynesians first introduced it there from India; and it is also tolerably certain that they brought the bread fruit from Indonesia with them on their migrations, for the varieties now growing in Polynesia are seedless, and can be propagated only by suckers. It is clearly not a native of Polynesia.

At this time, *i.e.*, that of Māui, the people were apparently divided into tribes, for we find the names mentioned of Ati-Apai and Ngati-Ataranga, both Ati and Ngati being tribal prenominals.

The hero Māui is said above to have been the son of Tangaroa. It has long been thought by some people that Māui, or one of the Māuis, was in reality an early voyager into the Pacific, who through his exploits has been clothed by succeeding generations with the miraculous deeds of a god. The Rarotongan story seems rather to bear this out, whilst at the same time relating much of

the marvellous. After describing his nurture in a cave and his wonderful uprising therefrom, which reminds us of the Tahitian story of Hono-ura,* it then relates his overcoming the sea monster Moko-roa-i-ata to avenge the insult to his father, after which he started on his travels. During this voyage—if it may be so called, but no mention is made of a canoe—he visited and fished up Mani-hiki Island, north of Rarotonga,† then went to Tonga-ake, which is the name of the east side of Tonga-tapu, then to Rangi-raro, to Rangi-uru, to Avaiki-runga (the Tahitian group), to Vail (the Hawaiian group), to Ngangai, Te-aro-mar-o-pipi, then south to the Marquesas, the several islands of which groups are referred to as Iva-nui, Iva-rai, Iva-te-pukenga, Rauao, and Iva-kirikiri,‡ then westward to Paumotu, Tahiti, Raiatea, Porapora, to Atiu, Mangaia, and Rarotonga of the Cook group, from whence he returned westward, and finally to Na-vao, the place of departed spirits in Avaiki. It was on this voyage also that he visited U-peru, which in the second edition of this work I have suggested may be Peru. But as that is apparently a Spanish word, then Peru may be an island of that name in the Gilbert Group, lat. 2° South.

There are some things worthy of note in this expedition. I would particularly call the attention of Hawaiians to the fact that Māui is stated to have called that group Māuiui, in remembrance of his efforts in “lifting up the heavens”; and he gave it another name, Vail (or Vaihi or Waihi,§ known as such to both Tahitians and Maoris),

*Journal Polynesian Society, Vol. IV., p. 256.

†This is an instance of a more modern story incorporated in a very ancient one.

‡Iva is retained still in the present name of Hiva-oa and Nukuhiva of the Marquesas.

§It is well known that Captain Cook gives the name of Owyhee to the Sandwich Islands, or Hawaii as they are now called. This

and the third name he gave was Ngangai. Now in Hawaiian this would be Nanai; and as the change from *r* and *l* to *n* is common in Polynesian, we may see the origin of the name of Lanai Island, off Māui, Hawaiian group. It is stated that Māui named this last island on account of the *ui-tatauanga*, or "tattooing with the *ui*," or tattooing comb. It was in Avaiki-runga (which by one account is made to include the Hawaiian Islands) that he visited Mauike, *te pu o te ai* the lord of fire, whose daughter—amongst others—was Pere (the Hawaiian fire goddess Pele). Now this is a remarkable deviation from the Maori and other stories relating Māui's visit to Mahuika, the god or goddess of fire, whose residence is always said to be in the nether world: here it is said to be in Hawaii; evidently a reference to the volcanoes of that group. I am not aware whether any of the ancient names of the Hawaiian Islands bears any resemblance to Te Aro-marō-o-pipi,* but the Hawaiian Island of Māui is clearly that indicated above as Mauiui.

I would suggest that Māui's "lifting up of the heavens" is a metaphor used to describe his onward course from horizon to horizon "where the sky hangs down," and his penetration into new seas beyond the limits of knowledge of his compeers. The lifting—in fact—of the clouds of ignorance by the discovery of fresh island worlds. This

name has always been supposed to be a corruption of the proper name of the largest island of the group—Hawaii. If we separate this name of Owyhee into its component parts, it is "O," the demonstrative which precedes all proper nouns, as *ko* in Maori; and "whyee" is in Polynesian letters *waihi*. As Captain Cook had with him a native of Tahiti when he discovered the Sandwich Islands, and as the islands were known to his people as *Vaihi*, it seems that we have here the true origin of the name Owyhee, rather than that it is a corruption of Hawaii.

*"The dry or hard front of Pipi," or perhaps "The dry chasm of Pipi."

has an analogy in the Maori account of "felling with an axe" the storms and difficulties they met on the voyage to New Zealand in later times.

Whether the theory hinted at above as to Māui being a real historical person or not is correct, must be left to the decision of some one who will study the whole body of legends relating to him as derived from all branches of the race;* but the Rarotongan account in a measure supports Fornander's hypothesis that this series of legends is older than the migration into the Pacific.† So far as the most mythical parts of the story of Māui, such as his obtaining fire from the under-world, and his death through trying to enter Hine-nui-te-po (Great Mother of Night, or Hades), we may look to the myths of very ancient peoples to find its origin—to those of India, Assyria, and Egypt, and even Scandinavia probably, where the story somewhat modified it is true, is to be found. There have been very many Māuis in Polynesian history, and in process of time the deeds of some ancient and mythical Māui have become confounded with those of men who lived in later ages. The Rarotongans do not, so far as I know, trace any descent from Māui of this period, though Hawaiians and Maoris do from one who lived in a later age.

ARRIVAL AT AND SOJOURN IN FIJI.

To continue the Rarotongan record: From the period of Vai-takere, when, as appears undoubted, the people were living in Indonesia, down to that of Tu-tarangi, whose epoch has been shown to be about A.D. 450, there is again complete silence as to the doings of the people, and nothing

*This has been done partly by Mr. W. D. Westervelt in his "Maui—a demigod," 1913, but the author has not included all of the Maui stories.

†Fornander, Vol. I., p. 200.

whatever is related of the sixteen ancestors who separate the two people mentioned. In Tu-tarangi's time the people were living in Fiji, for that place and Avaiki are named as his country, which from the names of other places now for the first time mentioned, such as Amama* and Avarua, means Avaiki-raro, which name—to the Rarotongans—covers the Fiji, Samoa and Tonga groups. It is probable that, during this period of 450 years between Vaitakere and Tu-tarangi, the people had moved on from Indonesia to Fiji, and had occupied the Lau or eastern part of the latter group. It is obvious from the incidental references in the legends that they were there in considerable numbers at this time, which would lead us to infer that their occupation of that group had already extended over some time, and that they probably found some of the first migration there. Fornander quotes the year A.D. 76 as corresponding with the commencement of the Malay Empire in the Indian Archipelago, and "then commenced those wars against the Rakshasas, the Polynesian-Cushite pre-Malay inhabitants, which ended in their subjugation, isolation or expulsion throughout the Archipelago. Eighty years from that time bring us to the period of Wakea, and the same time possibly brought the Malays from Java and Sumatra, where they first set foot, to Timor, Gilolo and the Philippines."† But by the method of computing dates used in this work, Wakea's period would be about the year A.D. 390, and this is probably more reasonable. This intrusive Malay race—

*Amama is generally mentioned in connection with the Fiji Group, sometimes with Wallis and Horn Island. This is supported by Tahitian tradition, where Ra'i-hamama is shown to be near Fiji, but Miss Henry says Ra-'i-hamama is also an ancient name of Ra'i-roa of Paumotu.

†Fornander, Vol. I., p. 162.

if they were Malays, no doubt they were the Malas, etc., referred to by Forlong, who began to spread over the Archipelago about B.C. 125—would not probably in eighty years have spread all over the Archipelago in sufficient numbers to have expelled the Polynesians. No doubt there was a time when the two races were in contact, and the Malays learnt from the Polynesians some words of their language, together with some of their customs. On the other hand, it is very probable that part of the Polynesian race never left the Archipelago and that the Polynesian influences on the Malay language and customs may have been derived from those who remained.

The people called by A. R. Wallace, Galela, who live on the northern shores of Gilolo, are, in all probability, remnants of the Polynesian race. Wallace describes them ("The Malay Archipelago" p. 325) thus: "They are a very fine people of light complexion, tall, and with Papuan features, coming nearer to the drawings and descriptions of the Polynesians of Tahiti and Hawaii than any I have seen."

We cannot, however, at the present time settle when the Polynesians left Indonesia. All that can be said is that, so far as the Hawaiian and Rarotongan branches (including the Maoris) are concerned, this second migration left between the first and fifth centuries. From the want of any direct traditions amongst the Samoans and Tongans, it is probable that they had preceded the others and were the first to enter the Pacific. They have been so long in their present homes that all tradition of their arrival is lost, and hence they have come to look on themselves as autochthones. The very vague references in Samoan history to arrivals from without the group have little value for historical purposes.



A Samoan girl. Polynesian type.

Starting from Avaiki-te-varinga, which is probably Java, the route followed by the particular migrations we are dealing with here would be *via* the Celebes, Ceram, and Gilolo, where, no doubt, there were colonies of their own people, to the north shores of New Guinea. Finding this country already occupied by the Papuans, they would coast along to the south-east end, where, it would seem, a very early migration settled, which is now represented by the Motu and cognate tribes. This same route was probably followed by the ancestors of the Rarotongans, until they branched off past New Britain and the Solomon Islands on their way to Fiji, probably leaving a colony at Sikaiana or Steward's Island, off the coast of the Solomons, where the people speak a dialect of Maori or Rarotongan, and are Polynesians. Whether Lord Howe's Island, or Le-ua-niua, also called Ontong Java, was peopled at this time is uncertain. It is inhabited by Polynesians, as Mr. Churchill tells me, and this is corroborated by the late Dr. George Brown, the well-known missionary, who visited the islands a few years since, and came to the conclusion that the people were connected with the Samoans, and hence probably formed part of the first migration. Possibly Nuku-oro and Luku-noa also were colonized at this time. But if so, it seems probable that one line of migrations, leaving the coasts of New Guinea, struck to the east, and after making the Kingsmill Group, followed through the Gilbert and Ellice groups down to the general gathering place, Fiji. This may, however, also have been part of the first migration. In more than one Rarotongan tradition an island or country is mentioned, named Enua-kura, or the "land of red feathers," which is possibly New Guinea, so called by the Rarotongans after the Bird of Paradise, the beautiful feathers of which would be to them

treasures of the highest value—such treasures as Europeans who do not know the race can hardly believe in; they were their jewels. Again, in one of their traditions is mentioned Papua, a name that is also to be found on Rarotonga itself. Whether this Papua is New Guinea cannot be determined until we know positively whether this is an old name of New Guinea, or any part of it, or not. It has been doubted, and the name said to be of Malay origin. Papua is certainly one of the places, according to their traditions, where the Rarotongans called or stayed at on their migrations. It is mentioned by Rarotongan tradition, and shown on Tupaea's chart of 1773, long before any Polynesians could have been acquainted with the present name of New Guinea. No doubt there were many migrations, which, as has been indicated, did not always follow the same route, and it is quite possible that some of them came south about of New Guinea, and the Motu and cognate tribes of that country may be derelicts left there as the migrations passed on. But evidence of this is wanting, though Mr. Churchill in his "Polynesian Wanderings," seems to think one of the migrations followed this route.

In the time of Tu-tarangi A.D. 450, one tradition states that the people had arrived in Iti, or Fiji, but I think this may be interpreted to mean the eastern part of the Fiji, not that they first then arrived at the group. The story says, "Tu-tarangi was the chief who made war in that country. He conquered Iti-nui, Iti-rai, Iti-takai-kere, Iti-a-naunau, Tonga, Nuku, Anga-ura, Kuru-pongi, Aramatietie, Mata-te-ra, Uea, Vai-rota, Katua-pai (? Atupai), Vavau, Enea-kura, Eremanga (probably Eromanga

of the New Hebrides), and all other islands in that neighbourhood. He also conquered part of Manuka, of Samoa, but on proceeding to the other side he lost his chief warrior Kurueke." The reason given for this war is, like so many Polynesian stories, rather childish. Tutarangi owned two birds named Aroa-uta and Aroa-tai,* which he valued very much for the purpose of catching fish. They were borrowed by Tane-au-vaka, who killed them. Then comes an account of the making of some sacred spears, in which the gods take part, and with which Kuru, the famous warrior, kills Ti-tape-uta and Ti-tape-tai, the children of Tu-tavake, besides others, and finally slays Tane-au-vaka, the destroyer of the birds. Eventually Kuru goes to Amama, where he himself is killed by Maru-mamao.

From a study of the various traditions relating to this period, it would seem that, prior to, or about the time of Tu-tarangi (A.D. 450), the people had already reached the Tonga Group, and communicated with Samoa, possibly establishing colonies there, but in no great numbers, and the people whom they came in contact with would be the original migration of Samoans—Polynesians like themselves. There is nothing but probability to indicate the presence of the true Fijians (or Melanesians) in Fiji at that time, and the wars referred to seem to have been with their own race—that is, with some of the other tribal organizations who probably arrived in the group from Indonesia at nearly the same period, or may have been with the Melanesians. As yet, there had been no mention of any of the groups of Eastern Polynesia, in connection with

*It is singular that we have in New Zealand two mountain peaks standing close together named Aroha-uta and Aroha-tai, identical with the names of these birds.

their migrations—we only now meet with their names for the first time.

We know so little of Tongan history that nothing of great importance can be adduced in support of the supposition that at this time (A.D. 450) the group was first peopled, or that additions were made to its inhabitants. And yet, the few notices there are on the subject, outside the Rarotonga history, seem to indicate that this must have been about the time of the colonization of Tonga-tapu by some of the Maori-Rarotongan people who were found in possession when a later migration from Samoa took place. It is certain, however, that in the time of Tu-tarangi's grandson, or great-grandson, that part of the Maori-Rarotongan branch of the race was living in Tonga-tapu, Vavau, and Haapai.

The migration from Samoa to Tonga, alluded to above took place in the days of Alo-eitu, the second of that name, and the second of the sacred kings, or Tui-Tongas. According to two genealogical tables showing the descent from Alo-eitu to the time of death of King George Tubou (1893) the number of generations is 34. Therefore it would have been about the year 1050 that this second element was added to the inhabitants of Tonga-tapu island. These people came from Samoa, and first landed on the east end of the island near Lafonga, where they settled, and there built the celebrated Trilithon called Haamonga, which has remained a puzzle to later generations. These people after living there for many years, eventually removed to the east entrance into Mua inlet, and some of them still live there. For the above I am indebted to the Rev. J. E. Moulton of Tonga. This account of the origin of Haamonga differs from that given by Mr. Basil Thompson in "*Jour : Anthro : Inst :*" vol. xxxii., p. 81, wherein he

states on the authority of Mateia-longa, Tongan Governor of Habaii, that the Trilithon was built in the times of Tui-ta-tui, or *circa* 1275 (according to my method of deducing dates—Mr. Thompson says, about the latter half of the fourteenth century).

The late Judge Te Pou-o-te-rangi of Rarotonga told me in 1897, that previous to a visit he had made to Tonga and Samoa a few years previously, the late Te Ariki-taraare, last high priest of Rarotonga, told him that the Haamonga Trilithon was built in the times of Makea Karika (of Samoa and Rarotonga), or *circa* 1250, and that the latter had had a hand in the work.

These various statements are too conflicting to be reconciled, and the probability is that we shall never know the origin of this structure, any more than that at Stonehenge.

The Rarotonga histories say that, in consequence of the wars originated by Kuru, Taa-kura and Ari, the people spread out (from Fiji) to all the islands—to Avaiki-runga (Eastern Polynesia), Iti-nui (Great Fiji), Iti-rai (Large Fiji), Iti-anaunau, Iti-takai-kere, Tonga-nui (or Tonga-tapu), Tonga-ake (probably East Tonga), Tonga-piritia, Tonga-manga, Tonga-raro (Leeward Tonga, perhaps Eua Island), Tonga-anue, Avaiki-raro (Savāi'i), Kupu (Upolu), Manuka (Manu'a), Vavau, Niua-pou (Niua-fou), Niua-taputapu (Keppel's Island), etc. Many of these Tonga islands cannot be recognised under the names here given, but they are most likely Rarotongan names for the several islands around Haapai and between there and Tonga-tapu.

It was during this period, when the people occupied the eastern part of the Fiji Group, and were spreading

gradually to Samoa and Tonga, that flourished the Polynesian hero Tinirau, about whom there are quite a number of legends. The Native History of Rarotonga contains one version of this series, and from it we learn that Tinirau lived in Iti-takai-kere, one of the Fiji Islands, but which cannot now be determined. Here he married Tu-kai-tamanu's daughter Te Mūmū-ikurangi. After a time, Tinirau removed to Upolu, of the Samoa Group, and here is laid the scene with Kae, a chief of Savā'i'i, well known in Maori history, and referred to in Samoan traditions. The marvellous enters this story, as it does with nearly all those of the heroes of this epoch. Tinirau possessed an island called Motu-tapu, which at his bidding moved from place to place, besides some wonderful object endowed with the powers of Aladdin's lamp. It is clear, however, that Tinirau was an historical personage, and the Maoris trace descent from him. He was "a chief of great power and beauty and of great fame in ancient days ; whilst numerous wonders were due to his action. He possessed a famous fish-pond at Upolu, and it was in Upolu also that Ari built his house, of which the pillars were stone, as were the rafters, whilst a stream flowed through it." Ari has been shown to be contemporary with Tu-tarangi (*circa* A.D. 450), and here he is accredited with being the builder of what I believe to be Le Fale-o-le-Fe'e, situated in the mountains behind Apia, Upolu, the origin of which is not known to the Samoans. It is possibly through Tinirau's connection with this famous fish-pond, called "Nga-tama-ika-a-Tinirau," that he subsequently came to be considered the king of all fish in Mangaian traditions, as related by Dr. Wyatt Gill in his "Myths and Songs from the Pacific." In Maori story, Tinirau is connected with an abundant harvest of fish, which at his order filled

all the village in which the scene is laid ; but he is not alluded to as the “ King of Fish,” as in Mangaia.

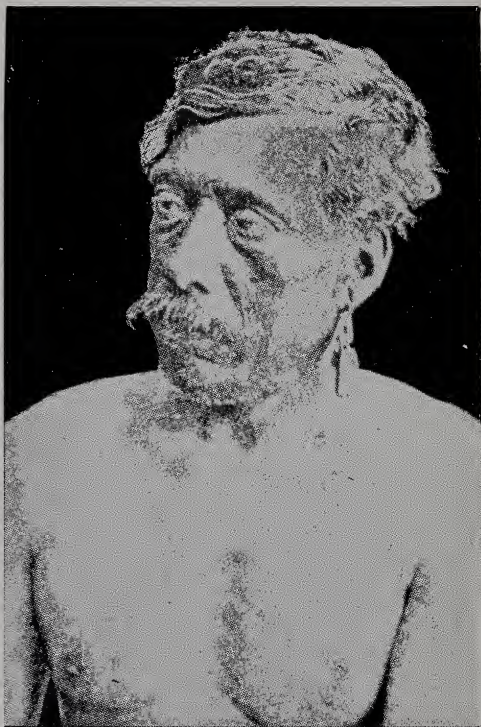
The next historical note we have is about Renga-ariki, who lived in Fiji. He flourished fifty-three generations ago, or in the time of Tu-tarangi’s great-great-grandson, in other words about the year 575. There is a long story about him and his doings, together with those of his wife Kau-oia-ki-te-matanga, but none of historical interest. Renga-ariki’s son was Tu-tonga-kai-a-Iti, and he was expelled from Fiji to Tonga-nui, where he became a ruling chief, “ without a god, he himself was his own god.” But his brother, Turi-pakea, was a *tangata araara atua*—a worshipper of gods, which gods befriended him in the trouble he got into with his brother Tu-tonga.

In the times of Tu-tonga-kai-a-Iti, who lived in Tonga, nui, intercourse was frequent with Upolu ; we find him sending there a present of *kura* (red feathers) to induce a seer named Tara-mata-kikite to disclose to him the name of the person who had stolen a valued pig, about which there is a long story in the Rarotongan Native History.

The people—the Tonga-Fijians of Samoan story—at this time had evidently spread all over the groups around Fiji, and had occupied Samoa ; but I apprehend only the coasts of the latter group. From this period onwards for some twenty-five generations, the intercourse between the Rarotongan ancestors and those of Samoa was close and frequent, for even after the former moved onwards to the east, voyages were constantly made backwards to Samoa, as we shall see. The Samoan traditions very frequently mention the intercourse between Samoa and Fiji, and it seems to me that the Rarotonga traditions explain why this is so, the fact being that the Samoans in visiting Fiji, met with people of their own race, and

not the Melanesian Fijians who now occupy that group, otherwise the frequent inter-marriages of Samoans with Fijians noted in the traditions of the former would shew in the Samoans of to-day, which they do not ; there is little or no sign of a Melanesian intermixture.

I take this epoch to be the commencement of that at which, according to Samoan story, the so-called Tongans and Fijians commenced to occupy the coasts of Savāi'i and Upolu, but who were in reality the Maori-Rarotonga branch of the race—who, in alliance with their Tonga relatives, for a long time inhabited parts of Samoa. It is said that the Tongans occupied the south side of Savāi'i, whilst the Fijians resided on the north ; and it must have been the same in Upolu, for Samoan story says that the ruins of the stone foundations of the houses, roads, enclosures, etc., in the interior of Upolu are remains of their ancient habitations during the time the Tonga-Fijians occupied the coasts. The close of this occupation was at the time known in Samoan story as that connected with the "Matamatamē," when, after the defeat of the Tonga-Fijians at Aleipata, east end of Upolu, and when they were chased along both coasts by Tuna and Fata, chiefs of Samoa, peace was made at the west end of the island, and the King (ruling chief) of Tonga engaged not again to return to Samoa except in peace. It was at this time the first Malie-toa took his name. From a mean of five genealogical tables given by Messrs. Bülow and Stuebel (varying from twenty-five to thirty) from 1900, we may take the period of this Malie-toa as twenty-six generations ago, or about the year 1250. This occupation of Samoa may therefore be said to have extended over some 550 to 600 years, and a very important period in Polynesian history it was, as we shall see. The year



A Moriori of the Chatham Isles, Polynesian type.

1250 is about the date of Karika's leaving Samoa to settle in Rarotonga, of which more anon.*

It was probably at the time of this spreading of the people from Fiji to Samoa and Tonga, and when they were in alliance in their occupation of these groups, that they visited other islands to the west, as quoted by Fornander in the following note, vol. i., p. 34 : " We now know, from New Caledonian traditions, as reported by Dr. V. de Rochas (' La Nouvelle Caledonie,' etc.), that in olden times joint and singular expeditions of Fijians and Tongans frequently invaded New Caledonia and conquered tracts of land for themselves, and that the higher aristocracy and subordinate chiefs of to-day claim descent from the leaders of these predatory parties ; that, owing to this influx, the language possesses a great variety of idioms ; that the main stock, however, of the population is of the original Papuan (Melanesian). And, as circumcision is also practised amongst them, it may, for want of more precise knowledge of its origin and introduction there, with great probability be ascribed to that same Tonga-Vitian element." This element is, I think, no doubt the Maori-Rarotongan one, that then occupied Fiji.

It is due to this intercourse with New Caledonia no doubt, that the Polynesians became acquainted with the jade which is found there, and also in New Guinea, besides New Zealand. Several writers have referred to the fact of the jade having been found amongst the Polynesians, but my reading has failed to show any positive statement on the subject. At the same time the Rarotongans were acquainted with it, as we shall learn later on, but this came

*The incidents connected with this expulsion of the Tonga-Fijians, and the origin of the name Malie-toa, will be seen in the Journal of the Polynesian Society, vol. viii., p. 238.

from New Zealand; and quite recently—in 1902—an old jade axe has been dug up on Niuē Island. This shows the connection with New Caledonia, as probably does the statement in one of the Maori traditions, to the effect that on the migrations leaving Fiji for the east, some of the canoes “went to the west and they were lost” *i.e.*, no further communication ever took place again with those who went to the east.

During this time of the occupation of the Fiji group, or on the way thither from Indonesia, it is probable that colonies were established in some of the New Hebrides islands, where their descendants, very much crossed with the Melanesian people, are still to be found. This would be during the first migration of Samoans, Tongans, etc. Again it is very likely that Tukopia and Taumako islands, near the Santa Cruz group, received their Polynesian inhabitants during this period.

It is very probable that these latter islands are some of those mentioned in the “logs” of the migrations under different names, but which names cannot now be identified, such as Waerotā, Waeroti, Mata-te-ra, etc., for it is clear that they were to the north west of Fiji.

In the time of Tu-tonga-kai-a-iti mentioned above, Mataru was *ariki* of Upolu, who was succeeded by his youngest son Te Memeru, whose grandson was Te Emaema-rangi, whose son was Emā, the father of Taaki and Karii, very famous ancestors of the Maoris, who name them Tawhaki and Karihi, and who flourished about the year 700.

From about the period of Emā (Maori Hema) commences Maori history, *i.e.*, other than that of the third migration. From his sons descend lines of ancestors to people now living in New Zealand, whilst other lines come down to

people living both in Rarotonga and Hawaii, and probably in Samoa also. But we have now arrived at a very important epoch in Polynesian history, and it will be necessary to go back for a couple of generations and show in what this importance consists, and consider

THE POLYNESIANS AS NAVIGATORS.

IF reference be made to the genealogical table at the end of this book, it will be seen that at fifty generations ago, or about the year 650, there flourished a man named Ui-te-rangiora, who was a contemporary of Emā's father. It was in Ui-te-rangiora's time that the voyages of discovery emanating from Fiji first began, and many islands were discovered and settled by the people. The following account is condensed from two different narratives in the Native History of Rarotonga which differ somewhat; but the main facts are the same, and by carefully considering them and abstracting the marvellous, we shall find a residue of truth that is real history. At this period the head-quarters of the people was in Fiji, with colonies in the Tonga and Samoa groups, and as appears probable, some of their branches were still living in Indonesia; indeed, the precise statement is made that they did not cease communication with Avaiki-te-varinga, which is probably Java, until the time of Tangiia, or in 1250, when the voyages thither finally ended for ever through causes which will be referred to later on.

Ui-te-rangiora decided on building a *pāi* or great canoe, and *e ivi tangata te rakau i taua pāi* ("men's bones were the wood of that canoe,") the keel of which was named *Te ivi o Atea* ("Atea's bones")—a name which the canoe appears also to have borne. I am inclined to think that

the interpretation of this curious statement is that bones of their enemies were used in part of the construction or ornamentation of the vessel, in the same manner as men's bones (enemies) are used in making spears, fish-hooks, etc., This was done by way of insult, and for fear of this occurring the bones of great chiefs were always hidden away most carefully by persons specially selected, who could be relied on to keep the secret. To complete this celebrated vessel a sacred tree called Te Tamoko-ote-Rangi was felled, and part of it made into drums,* *tapa*-beating logs, and boards. This sacrilege led to a war between Ui-te-rangiora and the owners of the tree, the descendants of Taakura and Ari mentioned before, and a determination on the part of many to emigrate to other parts. Hence resulted a final severance of some of the people from the main stock, who settled on many other islands to the east.

This was the commencement of the era of the great voyages of the Rarotongans and Maoris, during the continuance of which they—in the words of the history—"visited every place on earth," and became "a people accomplished in navigating vessels." Of course we must read "every place on earth" as the world known to the Polynesians of that age, which from the names of places given below, embraced a very large portion of the Pacific. I do not suppose that Ui-te-rangiora visited or discovered all the islands named, but it is clear from references in other accounts that he discovered a large number of them. The statement is made that when a canoe rotted, others were built, so it would seem that the voyages extended over very many years.

*" Drums used at the installation of the chiefs at Avarua."

The following is the list of lands discovered or visited at this period or within the next few generations:—

Te Ravaki	Tangi-te-pu	Rapa-iti (Opara Island)
Rangi-raro	Rara	Teni-te-ia
Mata-te-ra	Avaiki	Pa-pua
Nu-kare	Kuporu	Au-taria-nui
Nu-takoto	Te Tuirā	Au-taria-iti
Nu-taara	Manuka	Kateta-nui
Nu-mare	Tokerau (Union group)	Kateta-iti
Nu-pango	Uru-pukapuka-nui	Panipani-maata-one-okotai
Nu-iti	Uru-pukapuka-iti	Avaiki-tautau (New Zealand)
Nu-amo	Enua-kura	Vaerota
Iti-nui	Iva-nui	Kurupongia
Iti-rai	Iva-rai	Matietie
Iti-anaunau	Iva-te-pukenga	
Iti-takai-kere	Te Kirikiri	
Pa-pua	Te Rauao	
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> } Fiji Group ? The New Hebrides </div> <div style="text-align: center;"> } Samoa </div> <div style="text-align: center;"> } Marquesas </div> </div>		
Vaii	Te-Mae-a-tupa	
Tavai	Rau-maika-nui	
Ngangai	Rau-maika-iti	
Maro-ai	Ngana	
Tonga-nui	Te Paumotu (<i>katoa-toa</i> = all)	
Tonga-ake	Akaau	
Tonga-pirita	Taiti (Tahiti)	
Tonga-manga	Morea	
Tonga-raro	Rangi-atea	
Avaiki-raro	Uaine	
Nu-taata	Taanga	
Ma-reva	Porapora	
Pia (? Tukopia)	Rurutu	
Uea (Wallis Island)	Pa-pau	
Raro-ata	Rima-tara	
Amama	Mauke	
Tuna (Futuna)	Motia-aro	
Rangi-arara	Atiu	
Rotuma	Auau	
Vavau	Rarotonga	
Niva-pou (Niuafoou)	Then to windward	
Atu-aapai (Haapai)	to Rapa-nui (Easter Island)	
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> } Tonga Group Hawaii Group </div> <div style="text-align: center;"> } Pau-motu </div> <div style="text-align: center;"> } Society Is. </div> <div style="text-align: center;"> } Cook's Group Austral Isles </div> </div>		

This long list of islands winds up with the statement, "others remain, the greater part is not written." A large number of the islands cannot be recognised, as the names are old ones, not now in use, but others are easily identified.

We see that these voyages extended, according to the list, from New Zealand to the Hawaii Islands, some 4000 miles, and from (probably) the New Hebrides to Easter Island, about 5,000 miles, besides voyages back to Avaiki in Indonesia, a far greater distance. The islands mentioned in the Hawaiian group are Vahi (Hawaii, Vaihi being its Tahitian name, and Waihi its Maori name), Tavai, which is Kauai (spelled Tauai until early in last century), Ngangai, which I have shown to be Lanai, and Maro-ai, which I take to be Molokai, but neither Maui nor Oahu are mentioned. Au-taria-nui and Au-taria-iti I do not recognise, but they are islands apparently in the Western Pacific, which the Rarotongans were in the habit of visiting so late as the thirteenth century. Mareva is probably one of the islands mentioned in the Marquesan traditions as one of the stopping places on their migration from the west, but which island it is now impossible to say.

The period at which the Hawaiian Islands were first settled as deduced from Fornander's data is the year 650. According to Rarotonga History, this is the exact date at which the voyages under Ui-te-rangiora commenced. The traditions of the two branches of the race therefore confirm one another in a remarkable manner, for it is shown above that Hawaii was one of the group visited at this time, and it was just at this period that the third migration were arriving in that group as previously pointed out.

New Zealand is mentioned in the list of places visited, and the question arises, did any of the visitors remain there? It is now well-known that this country had a considerable population before the arrival of the fleet in 1350, or even when Toi arrived about 1150, who were divided into tribes, the names alone of which are retained, the people having been absorbed to a large extent by the

newcomers. But the genealogical tables of these New Zealand *tangata whenua* (or aborigines) are not all satisfactory, from want of means of checking them. But this question is dealt with more fully at the end of this chapter.

Of the other islands of the Pacific which were first settled at this time, we have so little information as to their histories that nothing can be stated with certainty. It is probable that Easter Island was colonised about this period, and that the Marquesas received accessions to the population, if they were not for the first time then occupied, which I think is most probable. We have seen from a former page that at forty-two generations ago (or in 850) the Tahitian groups had people living on them, and most likely they were colonised at about the period of Ui-te-rangiora's voyages, or in 650, as related a few pages back.

All of the voyages indicated above, and others to be referred to later on, may cause surprise at their extent, but they were made in the tropical regions of the world, with numerous islands on the way, at which the voyagers could rest and replenish their stores. But I now come to one made by this daring navigator, Ui-te-rangiora, in his celebrated canoe Te Ivi-o-Atea, which outshines all the others, and shows him to have been a man worthy of taking his place amongst many of our own most fearless navigators of ages long subsequent to the seventh century. In the history of Te Aru-tanga-nuku, who in his time was also a great voyager, we find the following :
“The desire of the *ariki* Te Aru-tanga-nuku and all his people on the completion of the canoe, was to behold all the wonderful things seen by those of the vessel Te Ivi-o-Atea (under Ui-te-rangiora) in former times. These were those wonderful things :—the rocks that grow out

of the sea, in the space* beyond Rapa†; the monstrous seas; the female that dwells in those mountainous waves, whose tresses wave about in the waters and on the surface of the sea; and the frozen sea of *pia*, with the deceitful animal of that sea who dives to great depths—a foggy, misty, and dark place not shone on by the sun. Other things are like rocks, whose summits pierce the skies, they are completely bare and without any vegetation on them.” The above is as literal a translation as I can make; and the meaning is quite clear, that the bare rocks that grow out of the frozen sea are the icebergs of the Antarctic; the tresses that float on the monstrous waves are the long leaves of the bull-kelp—over 50 feet long—quite a new feature to a people who dwelt in the tropics, where there is nothing of the kind; the deceitful animal that dives so deep, is the walrus or the sea-lion or the sea-elephant. The frozen ocean is expressed by the term *Te tai-uka-a-pia*, in which *tai* is the sea, *uka* (Maori *huka*) is ice, *a pia* means—*a*, as, like, after the manner of; *pia*, the arrow-root, which when scraped is exactly like snow, to which this simple people compared it as the only or best simile known to them. Now, the Antarctic ice is to be found south of Rapa, in about latitude 45° or 50° in the summer time, and consequently both Ui-te-rangiora and Te Arutanga-nuku at different times (250 years apart) must have gone to those high latitudes, as the story says, “to see the wonders of the ocean.” We also have from Rarotongan sources another account of their ancestor Ui-te-

*The word “space” here is in Rarotongan *area*, almost exactly our own word for space.

†Rapa, or Oparo, an island in latitude 28° south, about 1100 miles S.E. of Rarotonga, which was formerly thickly inhabited by Polynesians, who had *pas* like the Maoris, the only place in the Pacific where they exist outside New Zealand.

rangiora, in which it is mentioned that he made a voyage from either Fiji of Samoa to Enuamanu to procure scarlet feathers, which place there is little doubt is meant for New Guinea, and the feathers those of the Bird of Paradise.

Since the above account of these Antarctic voyages was written in 1897—I have come across a further confirmation of the story. When relating my visit to Eastern Polynesia to the Maoris of the Nga-Rauru tribe, west coast, New Zealand, I was asked if I had also visited that part of the ocean where their traditions state that the seas run mountains high, coming along in three great waves at a time, and where dwelt the monster, the Maraki-hau. Now, the Maraki-hau is a well-known figure depicted on ancient Maori carvings, the origin of which has much exercised our ethnologists; it has the body and face of a man, but the lower half is a fish's body and tail,—in fact, it is just like a merman. But it has in addition, two long tusks coming out of its mouth which the Maoris call *ngongo*, (or tubes), these are as long as from the mouth to the waist of the figure. To my mind this is the Maori representation of the walrus, or sea-elephant, which they could see only in high latitudes. The old man who questioned me on the subject, clearly had it in his mind that the Maraki-hau dwelt in that mysterious part of the world from whence their ancestors came to New Zealand. It would seem that this confirms the Rarotongan story to a certain extent.

The Tongans have also some tradition of the ice-covered ocean, which they call Tai-fatu, which means the thick-fat-like or congealed ocean, and to which some of their ancestors had been in long ages ago. This I learn from the Rev. J. E. Moulton, the best living authority on Tongan traditions.

The extent of these voyages may be illustrated by those of the celebrated Rarotongan ancestor Tangiia who flourished in the thirteenth century.

	Miles.
From Tahiti to Mauke and back.. ..	960
„ Tahiti to Samoa and back	2,640
„ Tahiti to Savā'i	1,380
„ Savā'i to Avaiki and back.. ..	?
„ Uvea to Upolu, Samoa	270
„ Upolu to Uvea and back	540
„ Upolu to Fiji	480
„ Fiji to Easter Island	4,200
„ Easter Island to Moorea	2,400
„ Moorea to Porapora	150
„ Porapora to Fiji	1,680
„ Fiji to Paumotu	2,400
„ Paumotu to Tahaa	720
„ Tahaa to Rarotonga	540
	<hr/>
	18,360
	<hr/>

The longest voyage of all, Savā'i to Avaiki, cannot be included herein, because the position of this latter place is not determined, but it certainly is in Indonesia. Nor can Tangiia's other voyage to the south be recorded, for we do not know how far south he went. Our only guide is, that the water was very cold, which caused him to turn back, for he knew thereby he had missed his objective, Rarotonga.

Who, after this, will deny to the Polynesians the honour that is their due as skilful and daring navigators? Here we find them boldly pushing out into the great unknown

ocean in their frail canoes, actuated by the same love of adventure and discovery that characterises our own race. Long before our ancestors had learnt to venture out of sight of land, these bold sailors had explored the Antarctic seas, and traversed the Pacific ocean from end to end. Considering the means at their command—their lightly-built canoes (sewn together with sinnet), the difficulty of provisioning the crews, the absence of any instruments to guide them—I feel justified in claiming for these bold navigators as high a place in the honour-roll as many of our own distinguished Arctic, Antarctic, or other explorers.

Many people have doubted the ability of the Polynesians to make the lengthy voyages implied in finding the race in places so widely separated as Hawaii, Easter Island, New Zealand, and the N.W. Pacific south of the line. But we cannot doubt the very definite statements made in their traditions. The love of adventure, of moving about from place to place, which is so characteristic of the race even in these days, has always been a feature in their lives. More often than not they made these adventurous voyages with the definite object of establishing new colonies in which to settle, taking with them their *Lares* and *Penates*, their domestic animals, seeds, plants, and families. It has already been pointed out the effect the vast number of islands in Indonesia must have had on the people, in increasing their powers of navigation. In passing onward by way of New Guinea, the Solomons, and New Hebrides to the Fiji group, or to Hawaii, the idea must have forced itself into the minds of the people that the whole Eastern world was covered with islands, and that they had only to move onward into the unknown to find more land on which to settle. Actuated by this

ruling idea, they undertook long voyages in the assured belief of finding land. Many of their expeditions, no doubt, failed in the end they sought, and disappeared for ever. We don't hear of them ; it is the successful voyages of which a record has been preserved.

Much of the doubt that has been expressed as to the ability of the Polynesians to make lengthy voyages, is due to the fact that the canoes they now use are supposed to be the same in which these long voyages were undertaken. But this is not the case. It is quite clear that much larger and better sea-going vessels were formerly employed. The *pahi*, *pōra*, *taurūa*, *purua*, etc., were large canoes, generally double, with a platform between them, and very often carrying a small house built on the platform. Besides the express statement in some of the traditions as to the use of double canoes, it is probable that all those that made the voyage from the Central Pacific to New Zealand in the fourteenth century were double, or were large canoes with outriggers, which gave them a much greater stability. Even so late as 1830 the double canoe has been used in New Zealand, and there are a few specimens still to be seen in the islands. The following is a description of the old Samoan double canoe as supplied by one who had seen them :—

The *alia* is a double canoe and is described by Mr. Kennison, a boat-builder in Savā'i. "The bigger canoe of the two is sometimes as much as one hundred and fifty feet in length ; each end tapers out to nothing ; the second canoe is not nearly so long as the first. They sail fast, and like the Malay proas, do not go about in beating, but the sheet of the sail is shifted from bow to stern instead. There is a platform built between the two canoes, and both ends are decked over for some distance—on the platform

a house* is usually erected. These double canoes will turn to windward very well. The canoes are built up of many slabs joined together with great neatness, and each plank is sewn to the next one with sinnet, which passes through holes bored in a raised edge on the inside of each plank." It was in this kind of canoe that the voyages of the Samoans and Tongans were made, and so far as can be ascertained, the *pāi* (Maori *pahi*) of the Rarotongans in which they made the lengthy voyages we shall read about shortly, were of the same description. Other accounts obtained in Samoa say that the *alia* was a Tongan design originally, and that the Samoans copied it from them. Again it is said that the Tongans derived their model of the canoe from Fiji, which brings us back to this: that it probably originated with the ancestors of Maori and Rarotongan of the Tongafiti migration. The ancient canoe of the Samoans was called a *soatau*, and was made out of the large trunk of a tree; it was connected with the *ama* or outrigger by five *'iato* or arms. The *ama-tele* or *va'a-tele* was also a large canoe of ancient times. Descriptions of these canoes are not now to be obtained; but, in connection with the extensive voyages of the Polynesians in former times, it is something to know the names of them, and that there were such craft, though it seems probable that the Samoans were not such great voyagers as other branches of the race. In the Rev. J. B. Stair's most interesting paper on "Samoa Voyages"† he has assumed all through that the voyages therein related were made by Samoans. It will appear

*Called in Rarotonga an *orau*, which is also the name of the shed in which the big canoes were kept on the beach. Cf. with *orau*, the Samoan *folau*, a ship; to go on a voyage; and Maori *wharau*, a shed; originally a canoe-shed; also Hawaiian *halau*, a canoe shed.

†Journal Polynesian Society, vol. iv., p. 99.

later on that these people were not Samoans—properly so-called—but the ancestors of Maoris and Rarotongans, who formed, as I believe, a distinct migration into the Pacific, and who, at the times of those voyages were in occupation of the coastal lands of Samoa.

There was lately in existence at Atiu Island, Cook group, one of the large *pāi* (Maori *pahi*) used in the voyages made by the people to neighbouring groups. And two were in existence in Samoa in 1897. Ellis* describes some of the large double canoes of the Tahitians as in use in the first quarter of the nineteenth century, as being each 50 to 70 feet long, 2 feet wide and 4 feet deep, also the war canoes 60 feet long, double, with covered ends, platforms, etc., and capable of carrying fifty fighting men. He adds in a note, "In Captain Cook's voyages a description is given of one 108 feet long." He also refers to the *va'a-motu*, or island canoe, a large, strong, single vessel, with outrigger, used in distant voyages. They carried two masts, the sails being made—as is usual—of matting and of the common triangular shape, the apex being below. He says, "In long voyages the single canoes are considered safer than the double ones, as the latter are sometimes broken asunder and then become unmanageable." At page 181 (*loc. cit.*) he says, "The natives of the Eastern islands (Pau-motu group) frequently come down to the Society Islands in large double canoes which the Tahitians dignify with the name of *pahi*, the (modern) name for a ship. They are built with much smaller pieces of wood than those employed in the structure of the Tahitian canoes, as the low coralline islands produce very small kinds of timber, yet they are much superior for both strength, convenience, and for sustaining a tempest

*Polynesian Researches, vol. p. 164 *et seq.* First edition 1829.

at sea. They are always double, and one canoe has a permanent covered residence for the crew. The two masts are also stationary, and a kind of ladder or wooden shroud extends from the sides to the head of the mast. . . . One canoe that brought over a chief from Rurutu (Austral group, south of Tahiti) upwards of 300 miles, was very large. It was somewhat in the shape of a crescent, the stem and stern high and pointed, and the sides deep; the depth from the upper edge of the middle of the keel was not less than 12 feet. It was built of thick planks of the *Barringtonia*, some of which were four feet wide; they were sewn together with coconut sinnet, and although they brought the chief safely probably more than 600 miles, they must have been ungovernable and unsafe in a storm or heavy sea." The high stem and stern in this case would be a cause of unsafety, but the old form of *pahi* in which the ancestors of the Maori and Rarotongan made their voyages, were not, I believe, ornamented in the same manner, or at least not to so large an extent.

In the Maori account of the migration of the people of the east coast of New Zealand from Tahiti in the middle of the fourteenth century, we have a very full description of the Takitimu canoe in which they came. This vessel had an outrigger on each side, an enclosed cabin, and twenty-six thwarts, each of which and its adjacent space was allotted to a special family, with names given to each thwart. There were four top sides built up on the solid bottom, on the upper edge of which in rough weather were lashed fore and aft closely woven *popoki*, inclining inwards to keep off the splash of the seas. Each of the crew was provided with two paddles, with special ones at the bow, and for steering in the stern. There were two bailing places and four bailers of the usual ornamental

type. Of the two anchors, one was a *korewa*, used to cast over the bows in heavy weather, thus allowing the canoe to ride with head to the seas. In the stern was the place of the priests who kept their gods in a special receptacle, and just in front of them the place of the high-chief Tamatea-ariki-nui, who commanded the expedition, while the priests were the navigators. All the invocations recited by the priests on different occasions during the voyage have been preserved. These people were descendants of those who formed the third migration into the Pacific.

In the matter of sea provisions, the Polynesians had plenty. The bread fruit, when in the form of *masi*, which was a kind of cooked paste, would keep, under favourable conditions for more than a year. Coconuts, again, contain both food and drink, whilst water was carried in bamboos and seaweed bags. The Rev. J. B. Stair* states, "In reply to my enquiry (of the Samoans) whether they did not often run short of water, they have astonished me by telling me that the early voyagers always took a supply of leaves of a certain kind of herb or plant, as a means of lessening thirst. * * * By chewing the leaves of this plant they declared that, to a certain extent, they could drink salt water with some kind of impunity and thus assuage thirst. I made very many unsuccessful attempts to obtain the name of this shrub and ascertain its character. * * * they themselves said that they did not now (1838-40) know it, as the custom had fallen into disuse, but they were confident it had prevailed in the past when voyages were more frequently made by their ancestors."

The preserved *kumara* (Maori name *kao*) and dried fish would also furnish for a voyage provisions that will keep

*Journal Polynesian Society, vol. iv., p. 109.



People of Tonga, Polynesian type.

well; and in the voyages made from New Zealand to the Central Pacific, the fern root made into cakes, or in the state of root, would also furnish a food capable of lasting a long time without perishing. No doubt, in some of their lengthy voyages, sea-stores sometimes ran short; this is clear from the account of the voyage of the Taki-tumu canoe to New Zealand *circa* 1350, where the sufferings of the crews and the expedients resorted to are alluded to. Again in the voyage of the Moriori ancestors from New Zealand to the Chatham Islands, the same troubles, due to the want of water, are clearly indicated in the narrative.

Another kind of food used in their lengthy voyages has been referred to under the heading of "Irihia" (*ante*) as *arai-toto-kore*, which was said to keep for lengthened periods—what it was is at present not known, but as it was used in their most ancient voyages through Indonesia, it may be assumed to have been rice, and possibly preserved bananas (which will keep well), or even sago.

It is well known to all acquainted with the Polynesians, that they had a very complete knowledge of the heavens, and the movements of the stars, etc., to all the prominent ones of which they gave names. In the accounts of the coming of the six canoes to New Zealand in the fourteenth century, we have references to the stars by which they steered, and the course given as "to the right hand of the point where the sun, the moon, and Venus set in the summer time," which is the correct course from Tahiti to New Zealand. That they were acquainted with the fact of the appearance of the Heavens changing as the observer moved either north or south is proved by the following: In a paper written by S. M. Kamakau, a learned

native historian of Hawaii, (for a translation of which we are indebted to Prof. W. D. Alexander) which is a code of instructions for the study of the stars, he says, "If you sail for Kahiki (Tahiti) you will discover new constellations and strange stars over the deep ocean. When you arrive at the Piko-o-wakea (Pito-o-watea or Atea, in Maori) the equator, you will lose sight of Hoku-paa, (the north star) and then Newe will be the southern guiding star, and the constellation of Humu will stand as a guide to you."* According to Mr. John White the teaching of astronomy was a special feature of the old Maori *whare-kura* or "house of learning."

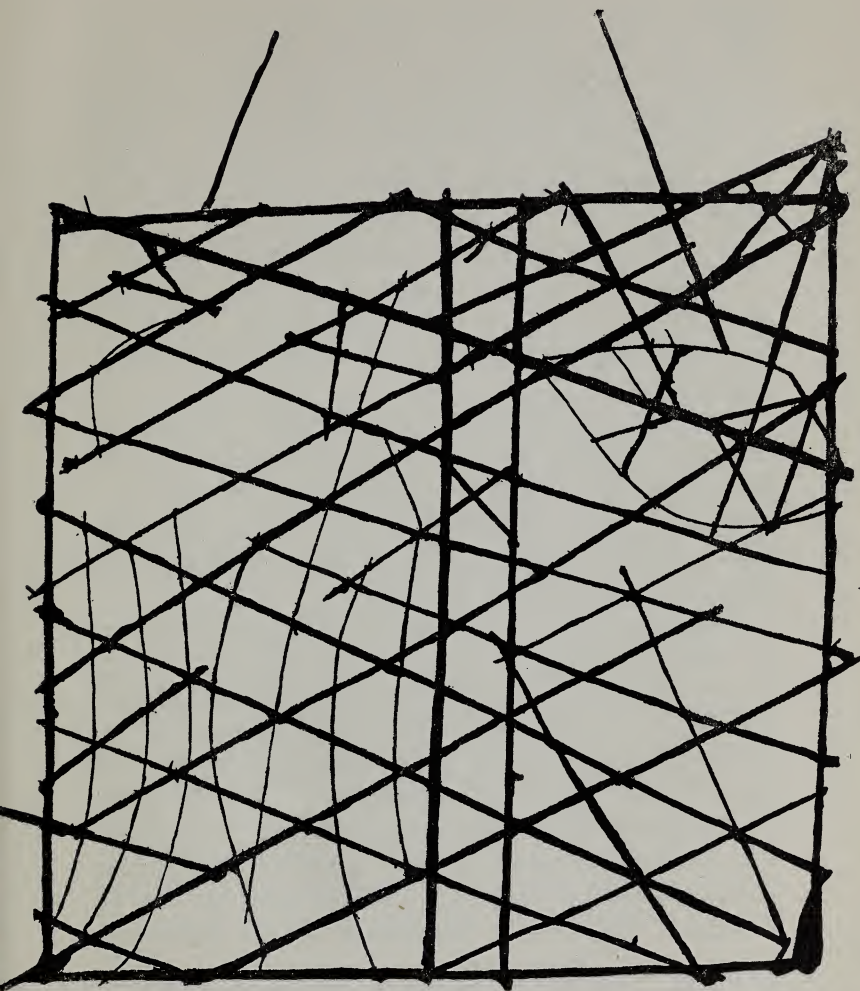
Some branches of the Polynesians actually had charts showing the positions of the various islands. These were formed of strings stretched on a frame, with little pieces of wood on them, to indicate islands, and on them were shown also the direction of the currents and the regular roll of the waves before the Trade-wind.†

Those who deny the powers of the Polynesians as navigators quite neglect to explain how it is that certain plants and animals, found in the possession of the Polynesians when the first intercourse with Europeans took place within the last two or three hundred years, came to be naturalised in the places they were, and are, found. It is quite clear they are not native; and the instrumentality of man is the only scientific way of accounting for their presence.

When making voyages to a high island, or a large one, the difficulty of a land fall is not great. But it is different in the case of the atolls, of which there are so many in the

*"Hawaiian Annual" for 1891.

†See an illustration of one of these, Journal Polynesian Society, vol. iv., p. 236, from which ours is taken.



Polynesian Chart, shewing directions of winds, waves, islands, &c.

Central Pacific. The system which was adopted in such cases was this. The people generally voyaged in fleets for mutual help and company, and when they expected to make the land at some of these tiny and low islands the fleet spread out in the form of a crescent, the chief's canoe being in the centre, to distances of about five miles apart on each side, so as to extend their view. Whichever crew saw the land first, signalled their neighbours, who passed the signal on, and so on, till the whole fleet were enabled to steer for the expected land. A fleet of 10 canoes would thus have a view of over fifty miles on their front.

We have, in the record of one of the Rarotongan Tangiia's voyages, the fact stated that he missed his destination (Rarotonga) and passed much too far to the south, and that he discovered this fact by the great coldness of the sea. He then about-ship, and sailing north, found the island he was in search of.

From the times of Ui-te-rangiora (*circa* 650) to those of the last settlement on Rarotonga in 1250, the history is full of references to voyages to all parts of the Central Pacific and Hawaii. There was constant movement to and fro, showing the truth of the native historian when he says, "they became able navigators." But it would appear that it was not until towards the close of this period that the voyagers ceased to visit Fiji and the neighbouring groups, as well as Indonesia, and the cause for this is, I suggest, the growing importance of the Melanesian element in the Fijian group.

DID THE POLYNESIANS REACH AMERICA.

In connection with the extended voyages of the Polynesians, the question arises, did they ever reach the coasts

of America? There are a few indications that they did, such as the reported finding of Polynesian artifacts in South America, about which, however, more detail is required. An American friend of mine, a competent philologist, thinks some traces of Oceanic words can be found in Southern California. Another old friend, a most competent Maori scholar long since dead, told me he had seen a Maori greenstone *mere* in a museum in the Central States of America (the name of which escapes me) that had been dug up among Indian artifacts.

We all know that the Alaskan carvings are very like those of the Maoris. But perhaps the following is more to the point than any of the foregoing. In an excellent paper on the "History of the Coconut Palm in America," by O. F. Cook (United States National Herbarium, vol. xiv., part 2), that gentleman brings strong evidence to show that the coconut is native to north-west South America, from which it has been spread in ancient times by the hand of man all over the Pacific and further to the west. He adds that De Condole is quite wrong in supposing this palm was a native of Indonesia or Asia. It is known that the Marquesan Islanders have a tradition that they procured their first coconut from some country lying to the north-east, and there is no land between that group and America. Many of the islands have traditions of the introduction of the coconut in ancient times, from which it would appear that this palm was not growing in some of the islands when the first inhabitants occupied them.

Mr. Cook goes on to make the following interesting statement. He says (p. 295), "As an indication that some of these expeditions from Polynesia reached the American continent, we may refer to the banana—a plant certainly

a native of the old world, and also widely distributed in pre-Spanish America. Balboa (in 1513) found on the first expedition across the Isthmus of Panama a tribe of dark-skinned, heavily tattooed people, with frizzled hair. . . . Peter Martyr's (who described these people as Moors) statement is in the nature of a casual report echoed from second-hand information. Orviedo's much more detailed account of these people makes it apparent that they were not negroes. Orviedo's narrative was drawn up on the Isthmus when he arrived in 1513, the year after Balboa crossed. It embodies the direct testimony of Balboa himself and other eye-witnesses. . . . it is evident that the frizzled-haired people encountered by Balboa were recent intruders and not ordinary Indians ; but there is not the slightest indication expressed or implied that they were African negroes, who are quite unable to make voyages to America either by design or accident. . . . The place where these frizzled-haired people were found by Balboa was close to the Pacific Ocean and very far from the Atlantic."

Mr. Cook supposes these people were Melanesians, and instances their having reached Fiji, etc. But the Melanesians, so far as our information goes, were only coastal voyagers ; and the solution of the question to my mind is, that these people were the Melanesian crew of some Polynesian chieftain who had reached the shores of America. The tattooing mentioned may be explained by the fact that often, when Melanesians are in close contact with Polynesians, they become tattooed, a fact within my own knowledge.

But the information to hand is not yet sufficient to decide the question as to whether these splendid Polynesian navigators actually did reach America. It is clear from

what we know of their voyages, that the 2000 miles of open sea between the nearest islands and the coasts of America would not stop them if sufficient inducement offered.

But we are anticipating, and must now return to the period of Emā and his descendants (*circa* 700).

OCCURRENCES IN THE FIJI, SAMOA, AND HAAPAI GROUPS.

WE have now followed the Rarotongan histories down to a point when Maori and Moriori traditions begin to shed their light on the course of events, for the occupation of the Fiji and Samoan groups is their "Heroic Period," when flourished so many of the heroes whose deeds are embodied in tradition and song, which form the classics of their branch of the race. Full as the accounts of this period are of the marvellous, the historical parts may easily be sifted out. Such as they are, they are probably no fuller of the supernatural or wonderful than the old-world classics of the Greeks and others. They carry us back to much the same culture-level depicted in the Iliad, and other works of that and succeeding ages, where the gods took part in the affairs of man.

By both Maori and Rarotongan histories, Emā (Hema) was the father of the two brothers Karii (Karihi) and Taaki (Tawhaki). It will be seen by the general table at the end of this work that Rarotonga lines of ancestors come down through Karii, while the Maori lines as a rule descend from Tawhaki. In accordance with this, the Rarotonga traditions make Karii the eldest son, and the more important *ariki* of the two; it is just the contrary with the Maoris, with whom Tawhaki is the elder brother and the *ariki*, a piece of national pride on the part of both branches of the race. I have already pointed out that Rarotonga history makes Taaki to have flourished forty-

eight generations ago, whilst the Maori tale published in the *Journal Poly: Soc: vol. vii.*, p. 40, makes him to have lived fifty generations ago, by taking the date of Turi as twenty-two generations ago. We may therefore fix the date of Tawhaki as about the year 700.

The Rarotonga stories of these two heroes are similar in most respects to those of the Maoris, whilst they differ in detail. Their mother (according to the first) was Ua-uri-raka-moana. On one occasion she commanded Karii to perform an operation on her head, which Karii refused to do. She then said, "My son, thou shalt not remain an *ariki*. Thou shalt serve!" Taaki was



APOLIMA ISLAND, SAMOA
LOOKING SOUTH

then directed to do the same thing. He did so; and after retiring to his own district of Murei-tangaroa, it was not long before great power (*mana*) entered suddenly into him, and soon the news spread that the country was illuminated by him, the lightning flashing from his body. (The Maori story is the same here). Karii now became jealous and angry at the power of his younger brother, especially because their father Emā had turned his affections on Taaki, which caused Karii to offer his parent at the *marae* as a sacrifice to the gods.* Much fighting ensued at Murei-tangaroa and Murei-kura, two mountains

*So the Native history seems to read; but it is an extraordinary statement, and contrary, I think, to Polynesian custom for parents ever to be offered in sacrifice.

where Taaki's home was, in which his sisters Inano-mata-kopikopi and Puapua-ma-inano took part. After this, Taaki is invited to bathe in Vaiporutu stream, where he is killed by Karii, but is brought to life again by the incantations of his sisters. Then he decides to go in search of his father Emā, and is warned of the dangers on the way by his mother, the dangers consisting of some *vaine taae*, wild or fierce women, called "Nga-tikoma." Taaki now proceeds to the Nu-roa-i-Iti (Fiji), where the *vaine taae* are anxious to secure him as a husband, but he is directed on his course by another woman, Apai-ma-mouka,* to Tangaroa-akaputu-ara—who has his father's body. Further on he meets another lady, who advises him to hasten, as the gods are already collecting firewood to roast his father. Taaki finally succeeds in obtaining his father's body, after defeating a number of *atua*, or gods, besides bringing back with him several valuables, the names of which do not help us to ascertain what they were. The story of Taaki ends here. It is much like that of the Maoris, except that the latter mentions in song and story the ascent of Tawhaki to heaven by the *toi-mau*—a special kind of connection between heaven and earth—where he meets Whaitiri or Kui, the blind woman,† and obtains his wife Hapai. This ascent, according to Rarotonga story, is by or to the Nu-roa-i-Iti, which seems to be the name of a place in Fiji. "The tall cocoanut at Fiji," is the translation.

In considering the many versions of this story of Tawhaki as preserved by the Maoris, and more especially in one

*The Maori name of Tawhaki's wife is Hapai, or Hapai-maunga, clearly the same as the above.

†This story of Kui-the-blind, in Rarotongan traditions, forms part of that relating to Tane, a hero who flourished in the Fiji group, not to that of Taaki, (or Tawhaki).

collected by the late John White, wherein are mentioned the names of Savāi'i, Upōlu, and Tutuila, and the wars in which Tawhaki engaged there, it has always been my idea that this marvellous ascent into heaven after his father's bones was, in prosaic reality, merely the climbing up a mountain cliff by means of a rope amongst an alien people, who had killed his father.* I would suggest that it was to one of the Fijian islands that Tawhaki went, either when residing in Fiji or in Samoa, and that the *atuas* and the *vaine taae* here are merely the Melanesians, who at this period occupied parts of that group. Taaki, by both Rarotonga and Maori story, was a very handsome man; hence the *vaine taae* (Melanesian women?) desired him.

In connection with this mountain—if it were such—where the gods lived, reference should be made to Mr. Basil Thompson's account of the first occupation of Fiji by the Melanesians, and his description of Nakauvandra mountain in Viti-levu as the home of Fijian gods, and especially of Ndengei, a name which is supposed to be the Fijian equivalent of Tangaroa† in whose keeping (see above) were the bones of Taaki's father. Tawhaki, under the form Tafa'i is known to Samoan tradition, and from its surroundings, the story is evidently very ancient. The following is the story as I learnt it from Sapōlu, of Matautu, near Apia, Mr. Churchill translating.

“The Samoans sprang from two girls, Langi and Langi. These two women were swept away by a great wave of the sea, but they secured a plank of a canoe, on which they

*Miss Teuira Henry tells me the Tahitians have much the same story of Tafa'i (Tawhaki); that he ascended a mountain where dwelt the gods—which mountain the Tahitians have localized at Te Mehani in Raiatea island.

†Journal of the Polynesian Society, vol. i., p. 143.

floated away and finally reached Manu'a, the eastern island of the Samoan group. It is not known where the girls came from. At Manu'a was an *aitu* or god named Sa-le-vao. The girls said to him, *Ta fia ola*,* 'I wish to live' (a prayer). Sa-le-vao came down to the beach where the girls were and said, 'Where do you two come from?' 'We two were swept away from the north (*itu mātu*); our land is altogether scattered.' Sa-le-vao then spat at the girls, at which they said, 'Spit towards the heavens' (*anu i langi*). (This is an expression still used. If anyone treats another disrespectfully, it is the usual and proper thing to say).

"Tangaloa-a-langi saw what was going on from his place in the eighth heaven, and he said to his son, 'Go down and bring the girls up here.' Tafa'i (or Tawhaki) was the son of Tangaloa-a-langi. He went down and brought the girls up. As he was doing so, Sa-le-vao pursued them, and on reaching the eighth heaven he found the girls staying in Tangaloa's house. The latter said to Sa-le-vao, 'Make haste and go down; wait down there until morning and then we will fight it out.' So Sa-le-vao returned below, and the next day Tangaloa went down and fought with Sa-le-vao and killed him. One of the girls Langi married Tangaloa-a-langi, the other Tafa'i. They all came down from heaven and lived on earth at Manu'a. The girls gave birth to sons—the wife of Tangaloa had Tūtu, Tafa'i's wife Ila. Then were born U and Polu, and Saa and Uii. Then Tangaloa-a-langi made his *tofinga*, or appointment of occupations. One of the sons was to live in Manu'a and be called Tui-Manu'a; Tūtu and Ila were to live in Tutuila; U and Polu in Upolu; Saa and Uii, the youngest sons, in Savai'i. Saa and Uii

**Ta* is an old form of the first person singular "I."

were scattered far and wide to all lands." This latter is a statement full of meaning, and a corroboration of the Rarotongan statement, that from Savā'i the people scattered to the Eastern Pacific. The above story is eponymous in so much as it attempts to assign an origin to the names of the three principal Samoan islands. But the interest in this connection is in showing the Samoan knowledge of Tawhaki.

Another story says that Tafa'i lived at Le Itu-o-Tane, or the north coast of Savā'i. Possibly this may have been the man, not the god named above.

The group of people of whom Tawhaki is the most distinguished, is also well-known to Hawaiian tradition, as the following will show : but in considering their place in history we must not lose sight of what Fornander has said on this subject, for he has probably studied Hawaiian history more closely than others. His belief was that the group of people—Kai-tangata, Hema, Tawhaki, Wahieroa, and Rata (all Maori ancestors)—has been engrafted on the Hawaiian genealogies after the arrival of the Southern Polynesians in the twelfth and thirteenth centuries. In this I think he is right ; for the position assigned them on Hawaiian genealogies is contradicted by both Maori and Rarotonga history, but at the same time the Hawaiian account of them is very precise, as the following notes given to me by Dr. N. B. Emerson, of Honolulu, will show :—

“ Puna (Maori Punga) and Hema were both sons of Ai-kanaka (Maori, Kai-tangata), and were born in Hawaii-ku-uli, at Kau-iki, Maui island. Hema died in Kahiki (Tahiti). The following old chant has reference to him. (In the translation the names are spelt as in Maori) :—

Holo Hema i Kahiki, ki'i i ka apo ula—
 Loa'a Hema, lilo i ka 'A'aia,
 Haule i Kahiki, i Kapakapa-kaua,
 Waiho ai i Ulu-paupau.

Hema voyaged to Tahiti to fetch the red coco-nut—*
 Hema secured it, but it was caught by the 'A'aia,†
 He fell in Tahiti, in Tapatapa-taua,
 His body was deposited at Uru-paupau.

“Hema's descendants reigned over Hawaii and Maui;
 Puna's over Oahu and Maui.

“Kaha'i (Maori Tawhaki), the son of Hema, was born
 at Ka-halulu-kahi (Te-haruru-tahi in Maori), Wailuku,
 Maui, and died at Kaili-ki'i, in Ka'u. His bones were
 deposited at Iao, Maui. He voyaged in search of his
 father's bones, to which the following chant has reference:—

O ke anuenue ke ala o Kaha'i,
 Pi'i Kaha'i, koi Kaha'i,
 He Kaha'i, ke koi-ula a Kane,
 Hihia i na mata o 'Alihi.
 A'e Kaha'i i ke anaha,
 He anaha ke kanaka, ka wa'a.
 I luna o Hanaia-ka-malama—
 O ke ala ia i imi ai i ka makua o Kaha'i—
 O hele a i ka moana wehiwehi,
 A ka'alulu i Hale-kumu-ka-lani.
 Ui mai kini o ke akua.
 Ninau o Kane, o Kanaloa,
 He aha kau huakai nui, E Kaha'i!
 I pi'i mai ai?
 I 'imi mai au i ka Hema,
 Aia i Kahiki, aia i Ulu-pau-pau,
 Aia i ka 'A'aia, haha mau ia, E Kane,
 Loa'a aku i Kukulu-o-Kahiki‡

*It is perhaps presumption to differ from so good a Hawaiian scholar as Dr. Emerson, but I would suggest that *apo-ula* is better translated “the red girdle,” such as was in use in the Central Pacific, and worn by the high-chiefs only.

†Cf. Rarotongan *kakaia*, the white tern.

‡Tuturu-o-Whiti is the common rendering of this name, and it refers to the “true, original, determined” Fiji.

The rainbow was the path of Tawhaki,
 Tawhaki climbed, Tawhaki strove,
 Girded with the mystic enchantment of Tāne,
 Fascinated by the eyes of Karihi,*
 Tawhaki mounted on the flashing rays of light,
 Flashing on men, and on canoes.
 Above was Hangaia-te-marama—†
 That was the road by which he sought his father—
 Pass over the dark blue sea,
 Trembling, in Whare-tumu-te-rangi,
 The multitude of the gods are asking,
 Tane and Tangaroa enquire,

What is your great company seeking, O Tawhaki!
 That you have come hither?
 I come looking for Hema.
 Over yonder in Tahiti, yonder in Uru-paupau,
 Yonder by the 'A'aia, constantly fondled by Tāne,
 I have travelled to the 'Pillars-of-Tahiti.'

“Wahie-loa, son of Kaha'i, was born at Ka'u, and died at Koloa Puna-lu'u, and was buried at 'Alae in Kipahulu Maui.

“Laka (Maori Rātā), was born at Haili, Hawaii, and died at Kua-loa, Oahu. He was buried at Iao. A legend exists about the building of a canoe to search for his father,” (as in Maori and Rarotongan story).

The Maori stories relating to Tawhaki from whatever part of New Zealand they are collected, are extremely persistent in stating that his son was Wahie-roa, and his grandson Rātā. The first of these names does not appear in the Rarotongan Native History, whence this is quoted, but Vaieroa is known to other accounts; indeed, no descendants of Tawhaki are given in that account. The persistency of these Maori stories, confirmed as they are by Hawaiian traditions, makes it clear that these people were one family—descending from father to son—

*Hawaiian story does not mention Karihi as a brother of Tawhaki, but both Maori and Rarotonga histories do.

†In Maori story, this is the name of the hook let down from heaven by which Tawhaki's wife was drawn up.

and I am inclined to think this was the age (the years 700 to 775) in which they lived. To me, the whole series of stories the Maoris have preserved—and they are very numerous—about these heroes point to the contact with another race, which can be no other than the Melanesian. From what has been said before, it was Fiji and Samoa in which they lived ; and one of the Maori stories says that Tawhaki ascended a mountain called Whiti-haua, in which Whiti is the Maori pronunciation for Rarotongan Iti—Fiji. Connected with these heroes are the names Whiti, Matuku and Peka, all given, at different times, as the names of fierce semi-human monsters. In them I see the names of islands, used metaphorically for the people of those islands. Peka is the Tongan name for Benga, of the Fiji Group, and Matuku is also a well-known name of one of the Fiji islands. In one of the same series of stories is mentioned a place called Muri-wai-o-ata, and this is the name of a stream on the south coast of Upōlu, as I quite accidentally learnt when fording it in 1897, with Mr. Churchill and our *tula-fale* (speech-maker) who gave me the name.

Several places in Samoa are also connected with the name of Rātā, Tawhaki's grandson. Dr. Turner says, "Near the place where Fa'ataoafe lived (on the south side of Savāi'i) there are two hills, which are said to be the petrified double canoe of Lata. Lata came of old from Fiji, was wrecked there, went on shore, and lived on the land still called by his name in the neighbourhood of the settlement of Salai-lua. He visited Upōlu and built two large canoes at Fangaloa, but died before the deck to unite them had been completed. To Lata is traced the introduction of the large double canoes united with a deck, which of old were in use in Samoa. *Seu-i-le-va'a-o-Lata*

(or 'steersman in the canoe of Lata') is a name not yet extinct in Samoa."*

The names of Wahie-roa and Rata *are*, however, known to the Rarotongans, as Queen Makea told me, although not given in the history, from which most of this is taken. Dr. Wyatt Gill also mentions them, in "Myths and Songs from the Pacific," where the scene of their adventures is laid in Kuporu (Upōlu), Iti-marama (Maori, Whiti-marama),† or Fiji and Avaiki (Savāi'i).

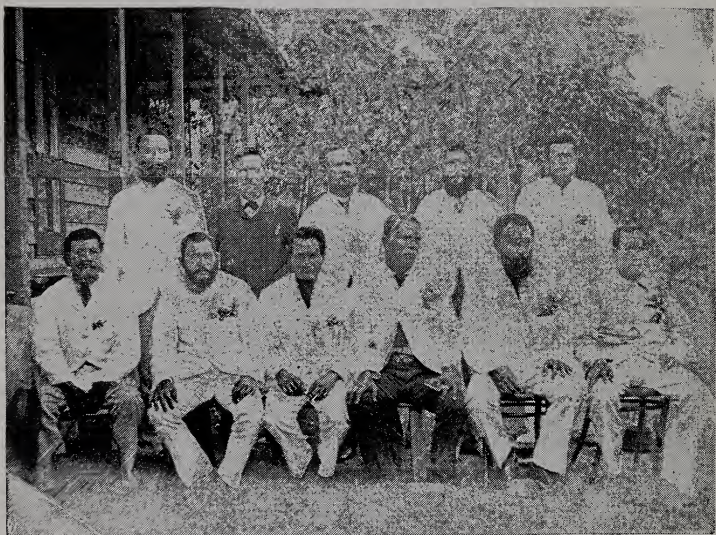
In Maori story the tribes defeated by Tawhaki on his ascent of the mountain are called Te Tini-o-te-Makahua and Te Papaka-wheoro; with reference to the last name, *Papaka* means a crab, and in Rarotonga and Niuē, the words for crab (*unga* and *tupa*) are always applied to slaves, meaning Melanesian slaves.

According to Maori history, it was in the times of Tawhaki that cannibalism was first practised by their ancestors; and no doubt it was through their connection with the Melanesian people of Fiji, that they learnt the custom.

I think it is abundantly clear that in the foregoing account of Tawhaki we have—as so often occurs—the commingling of a very ancient tradition with the deeds of a man of the same name who flourished in historical times. The proof of this is as follows, and it must be allowed that it is a very extraordinary fact that we find here in the South Pacific the dimly remembered record of a tradition that is the common property of races whose dwelling-places are as far apart as the poles. If

*"Samoa, a Hundred Years Ago," by Geo. Turner, LL.D., 1884.

†Whiti-marama is also mentioned in Maori traditions as an island visited by Turi—no doubt one of the Fiji group. Whiti-te-kawa, is another Maori name of some part of the Fiji group, whence certain *karakias* were learnt.



People of Niue, Polynesians slightly mixed with Melanesians.

reference be made to J. E. Hewitt's "The Ruling Races of Prehistoric Times," p. 564 *et seq.*, there will be found in the Greek myth of Peleus, in its various forms, a counterpart of that of Tawhaki, in which nearly every circumstance connected with him is related—under slightly disguised forms it is true—but yet with so close a resemblance that there can be no doubt of the identity. The story of Peleus is known to the folk-lore of Greece, Scandinavia, Ireland, and India, to which latter country we owe—according to Mr. Hewitt—its transformation into a more human shape at the hands of the Aryans. In my possession is a version of Tawhaki which differs much from the published accounts, and which was communicated by an old Maori sage, only after much entreaty, as he looked upon it as sacred, and in this I find the most striking resemblance to the myth of Peleus. This raises the question as to the source of the Maori knowledge of this old-world story; and the answer is, I submit, that they learnt it during the long period of contact with, even if they were not the same as, the Aryan people in India, from which country may be traced also the full Maori story of Rangi and Papa (not the bare outline given by Grey and others). This connection of Greek stories with those of the Polynesians is by no means a solitary instance.

After Taaki's adventures above we hear no more of him in Rarotongan story, and then the genealogical tables give the name of Karii's son Karii-kaa, and his grandson Turi, who married Varavara-ura, the sister of Papa-neke. There is an inconsequential story about Turi, but not worthy of note, and then the history is silent as to the descendants of Papa-neke for five generations, when we again come on Maori history in the person of Apakura.

This lady fills a large space in Maori and Moriori tradition, but so far as I am aware, she is not known to those of any other branch of the race except the Rarotongans and the Samoans—a fact of some significance.

The period of Apakura is distinguished in Maori history by the burning of the house or temple named Te Tihi- or Uru-o-Manōno, and in Rarotongan tradition by the first occupation of Rarotonga. According to the genealogical table appended hereto, we find that Apakura lived *circa* 875, or forty-one generations ago, while some Maori traditions give the date of Apakura as forty generations. In Maori history the story of Apakura is probably the most noted of all their ancient traditions. There are numerous old songs about her, and many references in the ancient laments; indeed, she may be said to be the “champion mourner” of the race, so much so, that one species of lament or dirge is called an *apakura* after her. Judging from the length and detail of the Rarotongan story of her doings, she occupies an equally prominent place in their regards; but, strange to say, while the incidents of the story are nearly the same in both dialects, the name of the Maori Te Uru-o-Manōno is not mentioned in Rarotongan. The burning of this temple in the traditions of the latter people is apparently represented by Apakura’s destruction of the unnamed *marae* by fire.

The scene of our story has now shifted from Fiji to the Atu-Apai, or Haapai group, some 380 miles east-south-east from central Fiji, and 360 miles south-west from Samoa. In this name Atu-Apai we recognise the Ati-Hapai of Maori story, which, as it is written, means the Hapai people or tribe; but I think this is the common substitution of the *i* for *u*, and that the name was originally in Maori, Atu-Hapai, which would mean in most

dialects, the Haapai group. This point, however, cannot at present be determined with certainty, for the Samoan account of Apakura, as furnished by Dr. Schultz in the *Jour. Poly. Soc.*, vol. xviii., p. 139, seems rather to suggest that the incidents occurred in Samoa.

We will now follow out in brief the Rarotonga account of this period, for the final result was an important one. Apakura was the one sister of a family of ten brothers, whose names were Papa-neke, Papa-tu, Papa-noo,* Tāuu, Tapakati, step-brothers, and Oro-keva-uru,† the eldest Apopo-te-akatinatina, Apopo-te-ivi-roa (the Hapopo of Maori story), Tangiia-ua-roro, and Iriau-te-marama, her own brothers, of whom Oro-keva-uru was the *ariki* or ruling chief of Atu-Apai, Vaea-te-ati-nuku being Apakura's husband. Her son was Tu-ranga-taua, known to Maori history as Tu-whaka-raro, or Whakatau by Taranaki traditions.

In their low tree-shaded home of Apai (Habai, the Tongan form of the name) an island that is nowhere elevated more than twenty feet above sea level, fierce jealousy sprang up in the heart of the *ariki* against Apakura's son Tu-ranga-taua, on account of his beauty and skill. The people engaged in the game of *teka*, or dart throwing, and Tu-ranga-taua's dart far exceeded the flight of the *ariki*'s; and so hate grew up in his heart, and the handsome Tu-ranga-taua was demanded of his mother as a sacrifice to the cannibal lusts of the chief. But she, having in mind the near relationship of her son to the *ariki*, refused her consent. Then follows, as so often occurs in the native history, a song, very pretty in the original, but the translation is not worth giving. At last, after due ceremony and many messengers had

*In all these names beginning in Papa, we shall recognise those of the Moriori story, beginning in Pepe.

†The Poporo-kewa of Maori story.

come and gone, Apakura, with tears and lamentations, adorns her son in all the finery of savagedom, preparatory to the sacrifice. The boy now gives his parting words to his parent: "O my mother! This is my last word to thee. Thou shalt lament for me, and in so doing thou shalt call on one to avenge me. Thus shalt thou lament; and thou must remain where thou art, for when the sere *ti*-leaf falls across our threshold, thou wilt know that I am dead. And when thou seest this sign, upraise the cover of our drinking spring, and behold! if the waters thereof are red, then surely am I gone for ever." Thus saying, he kissed (rubbed noses with) his mother, and taking his spear, departed.

Coming to the crowd around the ready-prepared oven, the *ariki* said, "Take and smite him! Let not his feet tread the paving of the *marae*, lest it be defiled." And then Tu-ranga-taua, with the words of a brave warrior, uttered his challenge: "'Tis Tu-ranga-taua of the Atupai! The son born of the gods! Stand off, ye oven-builders; and ye of the long spears; ye off-spring of the oven's smoke! Ye all shall flee before my spear, and all your heads, be they five hundred, shall lie in the dust!" He had advanced to the steps of the *marae*, where the *ariki* and his five hundred men were standing. "Seize him! smite him to his death!" cried the chief; and again Tu-ranga-taua uttered his challenge, and at the same time attacking the crowd, he put them to flight. Again he attacked the bands under Apopo-te-akatinatina and Apopo-te-ivi-roa, which surrounded him on all sides, but he defeated them all, and reached the central part of the *marae*. Then, being much exhausted with his efforts, the other uncles attacked him, and Tu-ranga-taua fell under their blows.

When the morning came, the mother went forth lamenting her son, and to burn her house and gardens, as a token of desolation. And so she came in front of the sacred place, where the people were assembled, who cried out to the *ariki*, "Alas! she has even reached our sacred spot." The chief, in answer, said, "Why do ye cry out? Is not the son of Apakura within your coco-nut food baskets?" After a time others said, "O! she is in the very *marae* itself. Alas! she has burnt it with fire!" Again the *ariki* spoke, "Why speaks the mouth? Is he not within your baskets?" No one answered to that; all mouths were closed. After a time said one, "We are all partakers of the same sin." The *ariki* speaking, reproved them, "Ye are like green coco-nuts, and foolish withal—the high chiefs, the priests, the orators, the leaders, the lesser chiefs; indeed, even the very warriors. Not one has a word of wisdom; the whole land is in fear. Not one of us shall remain alive—not a single one—because amongst you there is not one that can speak a word to save us. We shall serve—we shall be slaves." And their hearts all sank at those words.

And now Apakura returned to her home and took her clothes and rent them, tearing off a fragment, and dying it in tumeric, and blackened it with *tuitui* (candle nut). Then she passed through the length of the land, seeking aid to revenge the death of her son; but no one would receive her. Again she returned, and taking another fragment of her clothing, again dyed and blackened it, this time passing over the breadth of the land, from side to side, but no one would receive her or listen to her mission.

Disappointed in not obtaining the succours he sought, Apakura now crossed to Avaiki (Savā'i'i) to the brave descendants of Tangaroa-marō-uka: to Te Ariki-taania,

to Tama-te-uru-mongamonga and to Rae-noo-upoko, the first of whom welcomed her, and enquired her mission. "My child has been killed by my own brothers ; Tu-ranga-*taua* is dead ! Hence came I to you to avenge his death, the fame of your deeds and that of your brothers having spread afar. The opportunity has come, three canoes full of them are at sea this moment engaged in fishing." Then Te Arika-taania arming his men, put to sea, and reached the Apai group, where he met the brothers fishing. With pleasant words he inveigled them all into his own canoe, saying : "Let us all fish together, my brethren, and then proceed to your home ; or if you prefer it we will go to mine." "Where is thy home ?" "Savāi'i !" "That is all right ; we will go to Savāi'i." Then with smooth words and cunning heart, the *ariki* placed his guests in convenient order in his own canoe, where, having arranged his weapons, he threw a rope round their necks, and arising, "was soon cutting off their heads." Te Arika-taania now returned, and reaching shore gave the three heads to Apakura, saying, "Here are Tangiia-ua-roro, Te Mata-uri-o-papa, and Iriau-te-marama. But first let us swallow their eyeballs, as a token of what will be the fate of Orokeva-uru ; so may he be crushed in my mouth."* But Te Arika-taania now thought he had done enough, so sent Apakura away to his brothers, to Vakatau-i'i and Rae-noo-upoko, in the first of which names we recognise the Maori Whakatau, of whose deeds their histories and songs are full. The story goes on to describe her welcome at Savāi'i, and the lengthy preparations made by the brothers to avenge the death of their young relative—for the story says Apakura was their *tuaine*, a cousin

*Here we recognise a well-known Maori custom, often alluded to also in the Native History of Rarotonga

probably. Then brave and warlike words were spoken as the expedition mustered and was reviewed on the beach, where the swiftest and bravest were chosen, mustering 500 all-told. The canoes were recaulked, new arms hewn out, slings and stones collected, spears and clubs of many kinds made. Two months were occupied in these preparations, and then the canoes sailed for the Haapai group, off which they anchored some distance from the shore. Then came a messenger from the island saying, "Do not let us hurry, to-morrow we will fight," to which all agreed.

On the morrow the shores were lined with warriors of Haapai, and Orokeva-uru was heard giving his orders and directions to his people. It was now that Vakatau-i'i sent ashore his challenge to Orokeva-uru to fight in single combat, both being chiefs of equal rank. And so they commenced their long combat. At the same time Papatu of the Haapai people swam off to attack the canoes, but as soon as his head appeared above water it was cut off. Then followed Papa-neke, and Papa-noo, who shared the same fate. Now came Tāuu and Tapa-kati, thinking they would succeed, but their severed heads soon sank to the bottom, amidst the cheers of the invaders, whilst the hearts of those on shore sank within them. Vakatau-i'i and his opponent were all this time bravely fighting on the shore, whilst the former's people remained on board; and so it went on—"for seven nights" says the story, a little instance of Polynesian imagination—until Vakatau-i'i was wounded in the little finger by Orokeva's club, on which he returned on board to recruit before renewing the contest. Rae-noo-upoko, taking advantage of the night, went ashore, where he devised a cunning snare in the place where Orokeva was to stand next morning

when the fight again began, and carried the end of the rope attached to the snare on board his vessel.

When the two warriors met again on the beach in the morning, a fiercer struggle than ever set in. "They strove from early dawn till the sun was high in the sky," says the narrative, "and then came the pulling of the rope from the vessel; Orokeva was caught; he fell; Vakatau-i'i sprang on him, and soon Orokeva's head was on board Vakatau's vessel." And now it was arranged that Vakatau-i'i should remain on board with 100 men, whilst Rae-noo-upoko proceeded ashore with 400 followers to destroy the people of Atu-Apai, root and branch. A great destruction followed—the houses were burnt, much booty was obtained, and many were killed. Apopo-te-akatinatina and Apopo-te-ivi-roa fled before Vakatau's brother, Tama-te-uru-mongamonga, until they reached the far side of the island, where, hastily lading a canoe, with a few of their people they took to the sea, and eventually made their way to Rarotonga, where they were the first inhabitants, or *tangata-uenua*, whose descendants were found there 375 years after by Tangiia in the year 1250.

And now, the warriors having done their work, they set up Apakura's youngest son, Vaea-ma-kapua, as *ariki* over the Haapai group.

A reference to page 161 of vol. iv. of the "Journal of the Polynesian Society," will show the Moriori account of this incident, which differs merely in detail from the above brief abstract of the long Rarotongan story. In "Polynesian Mythology," p. 61, is one of the Maori versions of the same event; but there are many others, and, but for the account of the burning of the temple or house—Te Uru-o-Manōno—they are remarkably like that just given, derived from Rarotonga.

Through Apakura, the connection between the Rarotongan *tangata-uenua*, or first settlers there, and the Maoris can be shown. Thus, Apakura's two brothers, both named Apopo (the Hapopo of Maori History), fled to Rarotonga, and there settled; and as Apakura has plenty of descendants amongst the Maoris, the connection is clear. These events occurred about the year 875, according to the genealogies.

In the times above mentioned, some of the people were still living in Fiji, whilst—as has been shown—others were living in Tonga, Haapai, Savāi'i, Upōlu, and no doubt also in Vavau, though there is little mention of this island about this period. One of the contemporaries of Apakura was Tuna-ariki, and he lived in Fiji, where a war broke out at this time about Ava-rua, a place which appears to have been one of the principal settlements there, and after which, it is probable, several other places of the same name in Eastern Polynesia were named. This war was between Tuna-ariki and Tu-ei-puku, the latter being beaten in the struggle, and the *au*, or government, seized by Tuna-ariki, Tu-ei-puku being finally killed by a *puaka-uru-kivi*, which means a boar striped like a tiger.

Tu-ei-puku's son was Kati-ongia, about whom is the saying *Kua ariki Kati-ongia; kua au Kuporu* ("Kati-ongia became the ruling chief; Upōlu secured peace," or Upōlu ruled), showing that—probably after his father's defeat—he had removed to and become chief of Upōlu. Kati-ongia is one of the few names that can be recognised on Samoan genealogies; its Samoan form is 'Ati-ongie, identically the same name, but, as has been shown, the difference in the genealogical period precludes their being the same individual.

Kati-ongia's grandson was the famous Atonga, who also was a great chief in Upōlu, and in whose time was

built the celebrated canoe, which made the many voyages over so large an extent of the Pacific Ocean, as related in the Rev. J. B. Stair's "Samoa Voyages."* In his time also flourished Rātā-vare—according to Rarotongan history the guardian of the forest in which the canoe was built, but in Maori story the actual builder and navigator of it. Atonga's son was Te-Ara-tanga-nuku, the first navigator to use this wonderful canoe, and he flourished in Upōlu in the year 950. In Atonga's time lived Tupua-ki-Amoa,† who was possibly one of the early members of the Tupua family of Samoa, whose descendant was Mataafa, lately living.

It is clear that from about this epoch Fiji ceased to play the important part it had done since the times of Tutarangi (A.D. 450), or for 500 years, and that the people had spread out from there to most parts of the Pacific. Since the times of Ui-te-rangiora in 650, if we may judge from the silence of the Native History as to any notable voyages or the mention of any lands other than those in the Western Pacific, it would appear that there had been a partial cessation of expeditions undertaken for the purpose of colonization, though, no doubt, communication was kept up with Eastern Polynesia. It is also clear that just about the times of Te Ara-tanga-nuku, or in 950, a fresh impulse was given to navigation, and from this time forward for many years these Rarotonga-Maoris were frequently passing from east to west, and to the south; but communication does not appear to have been reopened yet with Hawaii for nearly two hundred years from the period of Te Ara-tanga-nuku.

*Journal of the Polynesian Society, vol. iv., p. 99.

†Amoa is the name of a place on the north-east coast of Savā'i'i.

We can only surmise the cause of this apparent increase of nautical adventure at this time, for the Native History is silent about it. I would suggest that it was due to the increase of the Melanesian half-caste element in Fiji, which must have been growing for some time past, and that it was owing to their pressure on the Polynesians that they began about this time to move eastward. It is abundantly clear, from physiology and language, that there was a time when the Melanesians and Polynesians mixed in marriage. I suppose this would occur by the conquest of the former to a certain small extent, and the capture of Melanesian women. The result of this mixture is, in part, the present Fiji people, which is most noticeable in the Eastern or Lau Group of the Fiji Archipelago, where, it is said, the people are lighter in colour, and where the Polynesians must have been in strongest numbers.

It seems to me probable that Polynesian cannibalism is traceable to this period of their history, and that they learnt it from their Melanesian neighbours in Fiji. The branches of the race that have been most addicted to this practice are the Maoris, the Rarotongans, the Paumotuans and the Marquesans. In Samoa it was unknown, and was very little practised in Hawaii* and Tahiti. The reason for this would appear to be—in the case of the Samoans—that they occupied their group before the subsequent arrival in Fiji of what we call the Tongafiti or Maori-Rarotongan branch, who mixed more with the Melanesians than did the Samoans. It is true that there was an old custom in Samoa of offering a prisoner to a chief, tied up in coco-nut leaves, ready for “baking,” but he was never eaten. This has been stated to be a relic of the time when they were cannibals ; but once cannibals,

*Professor Alexander says, not at all.

why not always cannibals, as were Maoris and others? Rather, I think, is this a custom that was introduced into Samoa as a mark of humiliation and degradation, based on the known fact that their Maori-Rarotongan and Melanesian neighbours adopted this custom, not that the Samoans themselves were ever cannibals any more than their remote ancestors in India and Indonesia were. The very few references to cannibalism in Samoan traditions may, I think, be traced to a recollection of the Maori-Rarotongan occupation of the coasts of that group.

With respect to the Tahitians; if, as seems likely, their genealogies show only from forty to fifty generations of residence in that group, then they spread there somewhere about the period of the great Rarotongan navigator, Ui-te-rangiora, and therefore before the closer connection of Polynesians and Melanesians took place in Fiji, or at any rate before this intercourse was sufficient to influence Polynesian customs. The prevalence of cannibalism at Tahiti to a small extent would be due to the influence of later migrations from Fiji (of which there appear to have been several), and after the original settlers in Tahiti had become numerous.

It is the same with Hawaii. It has been shown that it was about A.D. 650 that this group was first settled, and the strong inference is, from Indonesia direct under Hawaii-loa, and the third migration already referred to, and also from Fiji.* This, again, would be before the

*I judge from Fornander that the Hawaiians have no tradition of any Hawaiki (Savā'i'i) in the Pacific, but in their word Ka-hiki we may probably trace the name Fiji as well as Ta-hiti, Dr. Turner quotes Tafti as a Samoan name for Fiji. Again, it is probable that the Hawaiian expression, Kukulu-o-Kahiki, is meant for the

time of the Melanesian connection. Fornander has shown that the Hawaiians remained isolated until about the year 1150, when the southern Polynesians again appeared on the scene, and these southern visitors, who have been shown to be frequently Maori and Rarotongan ancestors, must have been well acquainted with cannibalism. That their customs did not spread in Hawaii—at any rate, to any extent—is due probably to the original inhabitants being in sufficient numbers to make their objection to it felt.

In the Marquesas, if we take the period of Nuku of their genealogies—about 50 generations ago—as that at which the islands were first settled, this would be before Melanesian customs affected the parts of Fiji inhabited by the Tongafiti branch of the race. Therefore we may accredit the later and frequent visitors from Fiji with having introduced the custom there. In the early years of last century they were as inveterate cannibals as either Maori or Rarotongan. It is very clear, from the Rarotonga histories, that the connection between the Marquesans and the Maori-Rarotongans is very close, and has been continued from early days down to the thirteenth century. The connection was that of blood relations, and also frequently as bitter enemies—conditions which do not conflict in Polynesia.

With regard to cannibalism among the Maoris, there are several clear allusions in their traditions to one of their female ancestors named Whaitiri, the wife of Kai-tangata,

Fiji group. In Maori this is Tuturu-o-Whiti, a name, I feel convinced, they applied to Fiji, meaning the original or true Whiti (Fiji) in contradistinction to Tawhiti (Tahiti), the second place of their sojourn in the Central Pacific. The Hawaiian word has since become generalised, as with the Maori Hawaiki.

having been the first cannibal. Maori and Hawaiian genealogies are concordant as to the position these people occupy in their histories, which

Whaitiri=Kai-tangata	is as noted in the margin. It
|	has already been shown that the
Hemā	period of Tawhaki as deduced
|	from both Maori and Rarotongan
Tawhaki	sources, is 48 to 50 generations
|	ago, or in other words, about the
Wahieroa	year A.D. 700. This date is
|	about from 200 to 250 years
Rata	after the first occupation of the
	Fiji group by the Polynesians,

and it therefore seems a fair inference that the tradition as to Whaitiri being the first cannibal, is true, and that it was in Fiji that she and her husband lived. It is probable that she was a Melanesian, and that she induced her husband to become a cannibal and thus receive the distinguishing name of Kai-tangata, or man-eater.

Fornander, writing of this period, says, "Of that intercourse, contest and hostility between the Papuan (Melanesian) and Polynesian races, there are several traditionary reminiscences among the Polynesian tribes, embodied in their mythology or retained as historical facts, pointing to past collisions and stimulating to future reprisals," but he does not particularise the statements.

In this connection (of Polynesian and Melanesian contact), a question arises: Why did not the Polynesians use the bow and arrows? For they must have seen the effect of them with the Melanesians. Of course, they did use them as an amusement, and for shooting birds, etc., but I believe never in war. It is due to the conservatism of the race that they did not use the bow and arrow. Their

system of fighting—with few exceptions—was always hand to hand ; and this was so much ingrained in the race, like other customs, that they never used the bow—only useful in fighting at a distance. It was against the custom of their ancestors of India and Indonesia, and hence improper in them. They did, however, use the sling stone of which mention is often made in the Rarotongan history, but it is probable they did not learn this from the Melaneseans—it was an old custom. The Rarotonga and Niuē name for a sling-stone is *maka*, the Maori word to sling or throw ; it was cast by the hand without the use of the sling. In Niuē the stones are polished and shaped like eggs.

According to Mariner, the Tongans ate human flesh occasionally, but it was a custom apparently of recent introduction from Fiji, as, no doubt, was their use of the bow and arrow. Besides the Rarotongan and Maori element in the Tongans, which may be inferred from what has preceded, there was a Samoan one also. The Rev. J. E. Moulton told me that in the time of Ahoeitu, or about thirty-four generations ago, there was a migration of Samoans to Tonga, who settled near Ha'amonga on the N.E. end of Tonga-tapu and who were the builders of the *Langi*, or stone graves with steps. From that place they subsequently removed to Mua. This would be about the year 1050. But if these migrants were Samoans—properly so called—why do we see no trace of the *Langi* in Samoa at the present time ? It is more likely that these fresh settlers on Tonga were some of the Maori-Rarotongans, who had a knowledge of this step-form of structure, as is shown in the Tahitian *marae*.

THE DISCOVERY OF NEW ZEALAND.

In following the Rarotonga records, we have now arrived at a period where reference must be made to those of the Maoris of New Zealand in order to insert here in its proper place in time, the story of Kupe the Navigator.

It is no use here further discussing the question as to the period of Kupe, or which of the two men of that name really made the discovery of New Zealand. Suffice it to say, one flourished 39 generations ago, the other 24; or, in other words, the first lived about the year 925, the other about 1300, just before the fleet of canoes came to New Zealand about 1350. There can now be little doubt that the first of the name was the real discoverer. He was one of those Polynesian navigators who had visited many of the islands, but whose home appears to have been in Ra'iatea island, of the Society Group. He was on a visit to Rarotonga when circumstances arose which started him on his voyage of discovery to the south-west. The reason why he took this particular course, like many other tales, partakes of the marvellous, whereas the true reason (as I believe) is, that Kupe had observed in his many voyages the flight of the *kohoperoa*, or long-tailed cuckoo, year after year, always coming from the south-west and wintering in the Central Pacific islands. He and his compeers would know at once that this was a land bird, and consequently that land must lie to the south-west.* By following the course preserved in the Maori College from his time, viz.: "In sailing from Rarotonga to New Zealand, let the course be to the right hand of the setting sun, moon, or Venus, in the month of February," he would certainly strike

*Te Ao-o-te-rangi of the Ngati-Tahi-nga tribe of Whaingaroa (Raglan), west coast of North Island, N.Z., states that Kupe saw in a dream the Supreme God Io, who directed him how to find New Zealand (G. Graham's translation).



A Maori girl, Polynesian type.

Iles photo.

New Zealand. This course is quite right, as any one may prove for themselves by trying it on a chart.

Kupe made the land near the North Cape in his canoe, the "Mata-hou-rua," and his companion, Ngake, in the "Tawhiri-rangi" canoe, and from there after replenishing their stores with birds, fish, fern-root, etc., they sailed down the east coast to Wellington Harbour; thence by the west coast of the South Island to the extreme south, and passing through Foveaux Straits, returned north by the east coast to Cook's Straits. After further adding to their stores the expedition passed up the west coast of the North Island to Hokianga Harbour, and from there returned to Ra'iatea Island and reported the discoveries they had made of those large islands so suitable for settlement, and without any inhabitants (a statement repeatedly made in the history of the voyage). Aotea-roa was the name given to New Zealand by Kupe from an observation of his wife's, when they first discovered the land, the meaning of which is "The-long-white-cloud."

On Kupe's return, many people of Tahiti and the adjacent islands were anxious to go at once and occupy this new-found land; but none of the eastern Polynesians carried out this idea until after a lapse of some 225 years, when Toi-te-huatahi settled in New Zealand.

The persistent statement made in the account of Kupe's voyage, that the islands were uninhabited, shows that the people to be dealt with under the next heading had not then settled in New Zealand. In the long list of islands discovered in the times of Ui-te-rangiora and the next few generations, it will be noticed that New Zealand is mentioned under its Rarotongan name—Avaiki-tautau—and, it is suggested, it was from Kupe's discovery that the name comes into that list.

THE ORIGINAL SETTLEMENT OF NEW ZEALAND.

We must again leave the records of the Rarotongan historians for a time and introduce here a sketch, however imperfect it may be, of the first settlement in New Zealand. For, so far as we can judge from a series of genealogical tables which have come to light through the researches of Mr. Herries Beattie among the southern tribes of the South Island of New Zealand, and other sources, it would appear that the period we are now dealing with, *i.e.*, the tenth century, was that at which parts of these islands received their earliest inhabitants. But the matter is shrouded in doubt, and maybe we shall never get at the date when the *tangata-whenua*, or original inhabitants of New Zealand, first landed there.

We have two direct sources to rely on as to this original settlement: the North Island traditions, which in some respects are very precise, especially as to the description of the people, but are wanting in genealogical data; and secondly the South Island traditions, which are somewhat sketchy, though accompanied by some genealogies which go very far back and date from the first chief of these settlers, named Rakai-hautu. In these latter tables, as collected by Mr. Beattie, we find that Rakai-hautu lived 42 generations ago, and this is corroborated from two other independent sources showing 40 generations, while a table showing a descent from Ngu, whom the Aupouri tribe of the North Cape claim as their original ancestor who first settled in this country, shows 44, or by another North Island table 35 generations back to Rakai-haitu.

The discussion of this question is not suitable for these pages, nor has the time arrived for doing so finally. All we can say at present is that the indications seem to point

to the fact that the settlement of the *tangata-whenua* people in New Zealand first took place in about the tenth century, or soon after the discovery of the country by Kupe the navigator.

The South Island story of this early settlement is very brief, and is here given from documents secured by Mr. H. Beattie, translated from two papers in Maori which there is reason to believe are authentic and of considerable age. The papers are brief and not clearly expressed, and hence the attempt to elucidate them as shown in brackets.

“The first canoes [known to the Maoris] were that of Raki, and that named ‘Uruao,’ which came from a place named Te Patu-nui-o-Aio, which was at the far distant horizon [from where the ancestors of the reciter lived]. It was the Ope-ruarangi [probably the name of a tribe, but might be a man’s name] who went to the far side of the heavens [some distant country] and obtained from Mo-retu, the canoe named ‘Huruhuru-manu, which was delivered to Taiehu who was possessed of a [sacred] axe named ‘Pakitua,’ and whose god was Tu-Kai-ta-uru. The reason why they left in that canoe was because the land and the sea was [constantly] covered with fog. Taiehu overcame the waves of the ocean [through the powers of] by his axe and his *Karakias* [incantations]. They [first] landed at Te Au-pouri [North Cape] and in that part Moretu settled [some of] his people. After [the above] came Matiti, who also came from the distant horizon in his canoe ‘Uruao,’ which [originally] belonged to Tai-te-whenua of Te Patu-nui-o-Aio. [Before leaving] Matiti went to visit Tokopa [to learn from him] about the propitious and non-propitious stars, [for a voyage, or for cropping], and he received [was directed or be guided by]

the stars Wero-i-te-ninihi and Wero-i-te-Kokota. It was Tai-te-whenua who gave the 'Uruao' canoe to Matiti who transferred it to Rakai-hautu [who is the ancestor all the southern people claim as the first settler there]."

There is no land known as Te Patu-nui-o-Aio at the present day; it is probably an old name now superseded by a more modern one. The canoe "Uruao" is said by the North Island natives to be the first one ever built by the race in far Hawaiki-nui, about which more detail will be found in "J.P.S.," vol. xxii., p. 6, where the sacred *Karakias* at its launching will be seen, and some notes on its captain, Tama-rereti.

The North Island tradition as to the *tangata-whenua* is given in the above journal, vol. xxii., p. 71, from which we may gather that these people had a good deal of Melanesian blood in them, and came from the Western Pacific, from (as they say) Hora-nui-a-Tau, and Haupapa-nui-a-Tau, neither of which names can be identified with any known places at the present time.

These people were the ancestors of the Moriori of the Chatham Islands, about whose expulsion from New Zealand we shall learn later on, and in all probability descended from the first migration into the Pacific, subsequently much mixed with the Melanesians, but still retaining their Polynesian language. It is suggested they are of the same branch of the race at the Niuē, Rotumā, Futuna, Uvea, and other peoples inhabiting the islands off the New Hebrides and Solomon Islands. These North Island traditions state that the *tangata-whenua* people had not extended to the South Island in the times of Toi-te-hua-tahi, the first eastern Polynesian we have definite information about as settling in New Zealand, about the middle of the twelfth century. But the South Island traditions contradict

this, for it is said that Rakai-hautu—the first to settle in the South Island—discovered (or excavated, as the tradition says) most of the great lakes in that island. These first settlers are probably the Rapuwai people of tradition.

Ethnography and Philology may yet help in deciding these questions, and the latter science may yet show why the South Island people make use of so many words not known in the North. In like manner the Au-pouri people of the North Cape have many words not used by other tribes.

Here we must leave this question for the present, but Polynesian History, like most sciences, is progressive, and light will probably be thrown on the subject as time goes on.

SOJOURN IN EASTERN POLYNESIA.

AFTER the foregoing digression we now return to the Rarotonga records.

In the time of Atonga (who lived in Upōlu of Samoa) or *circa* 950, the Rarotonga history first mentions a permanent residence of any of these Maori-Rarotongans in Tahiti; not that this was the first occupation of the island, but rather of that particular branch of the race shown on the genealogies. Apakura's great-great-grandson was Tu-nui, and he lived on the western side of Tahiti. The saying about him is "Tahiti was the land; the mountains above were Ti-kura-marumarū, and Oroanga-a-tuna; the *koutu* (*marae*) on the shore was Puna-ruku and Peke-tau." Puna-ruku is the well known Puna-ru'u river in the Paea district of Tahiti. This is a very common form of saying in Tahiti as applied to a high chief, and amongst the Maoris we find a similar one which is illustrated by the following: "*Ko Tongariro te maunga,*

ko Te Heuheu te tangata." Tongariro is the mountain, Te Heuheu is the man. Similar sayings are applied to many high chiefs.

From Tu-nui the history is again silent as to any doings of his successors for six generations, when we find flourishing in Tahiti, Kaua and his wife Te Putai-ariki, and Kaua's brother Rua-tea with his wife Vairoa, who were parents of Ono-kura, one of the most famous of Rarotongan and Tahitian ancestors, about whom are some very lengthy legends. The son of Kaua and Te Putai-ariki was Tangiia-ariki, whose brother was Tutapu (not Tutapuaru-roa, as the Rarotonga native history is careful to tell us). The fact of there being a Tangiia-ariki and a Tutapu flourishing at this period (*circa* 1100), and a Tangiia-nui with a cousin named Tu-tapu-aruroa (*circa* 1250) is likely to mislead people into confusing the two, especially in comparing the Tahitian version of Hono'ura with the Rarotongan account of Ono-kura. Indeed, there is confusion in the Tahitian version, where people who lived in 1250 are introduced in connection with Hono'ura. In view of the completeness of the Rarotongan genealogies we must accept their version as being correct, especially when we consider the details of the family connections given.

The history of Onokura is a very remarkable one, whether the Tahitian or Rarotongan account is considered. In the latter, the narrative is interspersed all through with songs and recitative, which would take many hours in delivery. It is, in fact, a complete "South Sea Opera," the full translation of which, I fear, will never be obtained, for the songs are full of obsolete words and phrases, the meanings of which are probably unknown to the Rarotongans of these days. It is a remarkable thing that this

celebrated ancestor is unknown to the Maoris, and, I think, to the Hawaiians also. I can only suggest that this poet, warrior, and navigator is known to Hawaiians and Maoris by some other name, but even then his deeds are not recorded. Possibly the great fame he has acquired is due to Tahitians and Rarotongans descending more directly from him—as they do—and also to his feats having been gradually and increasingly clothed with the marvellous and wonderful in ages long after the hero himself flourished. As Onokura flourished *circa* 1100, and as the Maoris left those parts in 1350, they ought to have some record of him. Again, as he lived in the middle of the second era of navigation, and during the period, or just before, communication was re-established with Hawaii, he ought to be known to the latter people, but he is not.

Divested of the marvellous—which is to be found very fully in the original—the history of Onokura in brief, according to Rarotongan tradition, is this: the chiefs of Tahiti had for some few generations back been desirous of proceeding to Iva for the purpose of conquering that group. Iva, from what follows, is clearly the Marquesas, and not the country of the Hiva clan of Raiatea. Onokura appears to have been born at Tautira, Tahiti, which is corroborated by the many place names in the story that are situated near there. On a visit made to this place in 1897, Ori-a-ori the chief of Tautira pointed out to me the places connected with him, and he claimed, moreover, that both Onokura and Tangiia-ariki were his ancestors. The history mentions that at this period the inhabitants of Tahiti had increased to great numbers, and yet amongst them were no brave warriors to be found who would attempt to overcome the monsters of the deep,

and other difficulties that lay between them and Iva. At last Onokura was fetched from his mountain home of Ti-kura-marumaru, where he lived on wild fruits (amongst them the *Mamaku* and *wheki*, well known Maori names for species of the tree-fern, the heart of the first named being still eaten by them), the *kokopu* (trout), and *koura* (cray-fish). Under his direction a grand *pāi*, or canoe, was built, and finally launched with much song and ceremony. Then the chief—Tangiia-ariki—prepared for his voyage to overcome the chiefs of Iva. They now launched forth on Te Moana-o-Kiva, which is the Rarotonga form of the Maori name for the Pacific Ocean (Te Moana-nui-o-Kiwa). In one of the songs here introduced is found the name of Tamatoa-ariki, of Poa (Opoa), at Ra'iatea, which seems to show that this name, borne in the last century by the ruling chief of Ra'iatea, was in existence so long ago as the year 1100. The expedition was overtaken by a dreadful storm off Akaau Island (Fakaau, one of the Paumotus) where Onokura, by his strength and skill repairs the vessel, the name of which was Te Ivi-o-kaua. Then follow visits to the people of Akaau, whose chief was Te Ika-moe-ava,* who was related to the visitors; and here Onokura marries his first wife, Atanua, the chief's daughter. In connection with this island is mentioned the name Te Raii, which is probably the Maori Te Raihi, some island or place beyond Tawhiti-nui (or Tahiti), according to Maori traditions.

After a lengthened stay at Akaau the expedition next proceeds to Te Pukamaru (or Takume, one of the Paumotu group), Onokura leaving his wife and son behind.

*The name of this chief and Tangiia-ariki are both known to the traditions of the Paumotu people, as shown in "Journal Polynesian Society," vol. xxvii., p. 26, under the names of Moeava, and Tangihia-ariki

On arriving at this island, Ngarue, a chief from Iva was found there, with whom there was much fighting, in which Ngarue was defeated, but Onokura loses his *ariki*, Tangiia-*ariki*, who was killed by the enemy. Next they arrive at Iva, where more fighting occurs, and they apparently settle down for some years, for the next event is the arrival of Nga-upoko-turua, Onokura's son, by his wife Atanua, from Akaau. After this there are further wars with the Marquesans, at Rua-unga (Uauka Island) and Rua-pou (Uapou Island)* where lived Parau-nikau, whose daughter Onokura marries; her name was Ina. From here Onokura goes to Tupai, where he died of old age, and his spirit went to Navao. I cannot say which Tupai this is, possibly the little island north of Porapora, Society Group.

The above is an extremely abbreviated account of the doings of Onokura which in the original covers 50 pages of closely written foolscap. No doubt it relates a nautical, warlike expedition from Tahiti to the Marquesas, undertaken by these Rarotongan and Tahitian ancestors. It is interesting as showing the intercourse that took place in those times between distant groups, and the extent to which the ever-warlike Polynesian carried his arms. We must remember that this is about the middle of the period of Mr. Stair's so-called "Samoan Voyages," and it was during Onokura's lifetime (or in 1150) that communication was again established with Hawaii, after a seclusion of 500 years, of which Fornander has given so excellent an account in his "The Polynesian Race." In the story of Onokura, I do not recognise the name of any of the Maori ancestors, unless Ngarue, referred to above,

*In both these names we shall recognise two of the smaller islands of the Marquesas, if we remember that the Marquesans do not sound the "r" and that they change "ng" into "k" very frequently.

is the same as one of that name shown on Maori genealogies, but proof is wanting.

The following is a confirmation of the communication with Hawaii above referred to from Rarotonga History. In the times of Tamarua-paipai, who was a contemporary of Onokura (*circa* 1100), and who lived in Avaiki-raro (either Fiji or Samoa), great disputes arose over the distribution of certain food, part of which was the *ariki's* tribute. Naea was the *ariki*, but his younger brothers disputed his rights, and rebelled against him. The names of these brothers were: Tu-oteote, Karae-mura, Tiori, Tunatu, Kakao-tu, Kakao-rere, Uki, Pana, Pato, and Ara-iti. This revolt ended in a desolating war, which obliged Naea to flee from his country. He proceeded to the east, and on to Vaii (Vaihi, or Waihi, the Tahitian and Maori names for the Hawaiian group). The narrative is a little obscure here, but apparently he settled in Oahu (Va'u in Rarotongan, which is the Maori pronunciation—Wahu, of Oahu) at a place named Tangaungau. I do not know if such a name is to be found in any of the Hawaiian Islands; its Hawaiian form would be Kanaunau or Konaunau. The Hawaiian Islands are called in this particular narrative in Rarotongan, "Avaiki-nui-o-Naea."

This is clearly not the same Naea who lived in Tangiia's time (*circa* 1250), for three lines of genealogies show this one to have lived about 1100—a period which is only fifty years from the date assigned by Fornander as the opening of communication afresh between central Polynesia and Hawaii, and it is the first mention of the latter group in Rarotongan story since *circa* 650. The name of Naea is not to be found in Fornander, but it is quite possible he is known to the Hawaiians by some other appellation. The first of these southerners to arrive in Hawaii, accord-

ing to Fornander, was a priest named Paaō (probably Pakao in the southern dialects), who afterwards brought over one Pili-Kaaiea, who became King of Hawaii Island.*

It has been shown by Fornander that voyages from the central Pacific to Hawaii ceased in the time of Laa-mai-kahiki, or about 1325, and from that time down to the visit of Captain Cook in 1778, the islanders remained isolated from the rest of the world. Recent researches, since the time of Fornander, however, go to prove that a Spanish navigator, Juan Gaetano, really discovered the group in the year 1555.†

It has been a matter of some enquiry as to what was the cause of this cessation of voyages to Hawaii, after they had endured for some one hundred and seventy-five years, or from the year 1150 to 1325. This story has shown the great probability that some of these voyagers were the Rarotonga-Maori branch of the race then residing in Tahiti, Marquesas and the Eastern Pacific. In 1250 a large party of these bold adventurers settled in Rarotonga, and in 1350 others removed to New Zealand. This being so, it seems to me that new outlets having been found for their energies, and the boldest navigators of the race having found fresh lands on which to settle, there no longer remained the strong inducement to keep up communication with Hawaii that had previously existed—they no longer required the Hawaiian lands on which to settle, and so the voyages ceased.

*There is some confusion in the Native History about these two men named Naea—one account states that the names mentioned above were the names of the brothers of that Naea who arrived in Rarotonga in Tangiia's time.

†W. D. Alexander's "A Brief History of the Hawaiian People, 1891."

The expedition of Onokura to Iva, (Marquesas) described above is not the only one we hear of at this period. In the times of Onokura (*circa* 1100) according to the genealogies, there lived in Rangi-ura—one of the islands to the north of Fiji—a chief named Anga-takurua, whose ancestor Rua-taunga, seven generations before him, or say about the year 925, was still living in Avaiki-atia, or Indonesia. Whilst living at Rangi-ura, there came on a visit to Anga-takurua, a chief named Makea, which is the first of that celebrated family we hear of under that name in Native History. Makea's visit was to obtain men to form an expedition to Iva. The story then describes the selection of the men for the expedition, with which went Anga-takurua and Pou-o-Rongo as the leaders of their party. The expedition started in two canoes, and made their way to Iti-nui (or Fiji) where they were reinforced by some people from there, and then went on to Iva, where they were very successful, for as the story says, they killed 1510 of the Iva people. Anga-takurua now returned to Rangi-ura, his own country, whilst Pou-o-Rongo joined Makea. Five generations afterwards a descendant of Anga-takurua named Tara-mai-te-tonga settled in Rarotonga with Tangiia, of whose party he was a member.

These long expeditions, undertaken for purposes of war, show to what a pitch the Polynesians, at that time, had carried their powers of navigation. The love of the sea, and its accompanying adventures, must have been very strong in them.

From Onokura for two generations there are no events to record, but in the third, or in the year 1200, flourished Kaukura, who lived in Upolu, but removed from there and settled in Tahiti. We have now arrived at an inter-

esting period in the history of Eastern Polynesia, where, as is shown in the Rarotongan Native History, communication was frequent throughout Central Polynesia, and from Maori history we learn that the first eastern Polynesian settlement in New Zealand took place 125 years previously, as shown in the next part. These are the times of Tangiia-nui, or *circa* 1250.

THE MIGRATION OF TOI-TE-HUATAHI TO NEW ZEALAND.

THE period of Toi, the ancestor that so many Maoris claim descent from, is fixed with perhaps more certainty than most dates of about this time as at 31 generations back from the year 1900, or in 1125.

Like most of the people of that age he was a navigator, and among other places he had visited was probably the Hawaiian Islands. He was a descendant of those who formed the third migration into the Pacific and lived in Tahiti. The circumstances that led to his settlement in New Zealand are interesting. A great gathering of the people had been summoned from all the adjacent islands to Tahiti—even from Hawaii, as the traditions say—to take part in a canoe race. Toi's grandson, Whatonga, took part in this race, and far out at sea was overtaken by an easterly storm, accompanied by heavy fog, and this prevented Whatonga and his crew from finding their way back to Tahiti. For several days they were driven before the wind having, through the fog, quite lost any sense of direction, until they landed on Ra'iatea Island, some 120 miles W.N.W. from Tahiti. There they dwelt for some years, marrying with the local people until, as the story says, Whatonga's trained bird found him, and brought a message by the *quipus*, or knotted cord, asking where the lost people were, and by the course the bird took on

its return with the answer the wanderers discovered the direction of their home. We may believe this story or not, but it is a known fact that the Polynesians were in the habit of sending messages from island to island by means of the *quipus* cord carried by birds.

In the meantime, Toi-te-huatahi, Whatonga's grandfather, had become very anxious to discover the whereabouts of his grandson and his fellows. So he decided to go in search of them. Having obtained from the record-keepers of the *whare-wānanga* (or house of learning), the direction of New Zealand left by Kupe, the discoverer of that country, he started with a fine sea-going canoe manned by a picked crew, and visited Rarotonga and other islands in the course of his search. Eventually he reached Samoa, but in none of the places visited could he learn tidings of his relatives. He then decided to visit New Zealand. He left Pangopango harbour in Tutuila Island (Samoa) on his course, but it is obvious that he did not allow sufficiently for the difference in the direction of New Zealand from Tahiti, and from Samoa. The consequence was that he passed to the east of New Zealand and discovered the Chatham Islands to the S.E. of Cook's Straits. Finding this an uninhabited and small island, "covered with fogs," as the story says, he returned to the north and made the coast of New Zealand at the Hauraki Gulf. Here he found many people living belonging to the *tangata-whenua*, or original people of New Zealand, who, however, could give him no news of Whatonga and the lost crew. From Hauraki, Toi coasted along to the east and south till he reached Whakatane in the Bay of Plenty, where he and his crew settled down, building the *pa* named Kāpu-te-rangi, which is still in existence on the hills behind the present town.

Some time after Toi's departure from Tahiti, his grandson Whatonga and the latter's nephew Rahui and their companions, made their way back to Tahiti from Ra'iatea, and finding that his grandfather had sailed for New Zealand in search of him, Whatonga manned the "Kurahoupo" canoe, and followed in search of his grandfather, whom he found at Whakatane. He eventually settled at Port Nicholson.

Thus was New Zealand first colonized with Polynesians from Tahiti. They very soon fell out with the original people, whom they fought and conquered, absorbing the women and children and killing the men. These wars lasted down to and after the arrival of "the fleet" in 1350.

THE SETTLEMENT OF RAROTONGA.

It has been shown that Rarotonga was first settled about 875 by the two men named Apopo, and their people. Here they and their descendants seemed to have lived for 375 years, until the settlement there of Tangiia-nui, with few events to mark their history, for no mention is made of the island in the different voyages that are described during that period, though it is said that Rata the navigator visited the island before its occupation by Apopo, or somewhere about the early years of the eighth century, that is, if it was the same Rata. See J.P.S., vol. xix. There is an old and fanciful legend in relation to Rarotonga, which describes the arrival there of some of their gods—Tonga-iti and Ari—and their dispute as to the ownership of the island, which at that time was called Nuku-tere and Tumu-te-varo-varo, Rarotonga being a modern name.

It appears from the Native History, that just before Apopo and his people arrived at Rarotonga, another party under Ata-i-te-kura had migrated from Iva* (Marquesas), and settled down there. Apopo settled at Are-rangi, and Ata-i-te-kura at Orotu. These immigrants did not long live in peace, for Apopo desired the island for himself, and determined to kill Ata-i-te-kura. The latter, being informed of this by Tara-iti, a friend of his, dispatched his sons Rongo-te-akangi and Tu-pare-kura right off to Tahiti, to his sister Pio-ranga-taua, for help. Arrived there they beheld on Mount Ikurangi, at Tahiti, the sign their father had told them of, which foretold his death. The aunt, Pio-ranga-taua, now arranged an expedition to return to Rarotonga, but the young men, not being satisfied with its appearance, proceeded on to Iva, to Airi, the chief in those days, and the younger brother of their father. It was not long before the Iva people were afloat, and sailing down before the trade wind soon reached Rarotonga, and made war on Apopo, who, the story says, had the stronger party; so the Iva people at first suffered a defeat. By a stratagem, however, they succeeded in capturing Apopo, and then the Iva chief, Pu-kuru, "scooped out Apopo's eyes and swallowed them"; hence the saying, "*Opukia io te puku-o-mata, apaina na Tangaroa ki te rangi, na Rongo ma Tane, e eiva kino te tamaki e.*" "Catch the eye-balls, offer them to Tangaroa in the skies, to Rongo and Tane; an evil pastime is war." After staying some time, the Iva people returned to their own country.

*There is a long genealogy of Ata-i-te-kura's ancestors in the Native History, but it does not connect on to other lines, so is no use as a check on the date, nor does this line come down beyond his two sons.

After them came Te Ika-tau-rangi* (how long after, or where he came from is not stated), who settled down at One-marua. In his time drums and dances were introduced. Again after this came three canoes, which were cruising about the ocean. When the crews saw smoke and the people ashore, they landed, but were set upon by the natives and driven off.

Here ends the brief history of Rarotonga down to the times of Tangiia-nui. If my readers remember that the two men named Apopo were Apakura's brothers, they will see that these early settlers were of the same branch of the Polynesians as many a Maori now living in New Zealand. When Tangiia-nui arrived in Rarotonga in 1250 he found Tane-kovea and others, descendants of Apopo, then living there. Dr. Wyatt Gill says the men were all killed and the women saved, but our Native History relates nothing of this.

The immediate ancestors of Tangiia-nui, the great ancestor of the Rarotongans and an expert navigator, seem all to have lived in Tahiti. It can be shown, I think, how Tangiia is connected with the Maori lines of ancestors. One of his names was Uenga, afterwards changed to Rangi and then to Tangiia.† His adopted father (and uncle) was Pou-vananga-roa, whose other name was Maru, according to Rarotonga history. In Maori history, we find, from an ancient account given by the Urewera people, that Maru-a-whata had a son named Uenga, and his great-grandson was Tamatea-moa, who, my informant insisted,

*This name is shown on Maori genealogies as that of a son of Kupe, the navigator who visited New Zealand some time before the fleet, but it is impossible to say if the names refer to the same person. By another line he is shown to be a great-grandson of Moe-tara-uri, Whiro's father.

†Colonel Gudgeon, C.M.G., Govt. Resident at Rarotonga, informs me that he was also known to the Mangaia people as Toi.

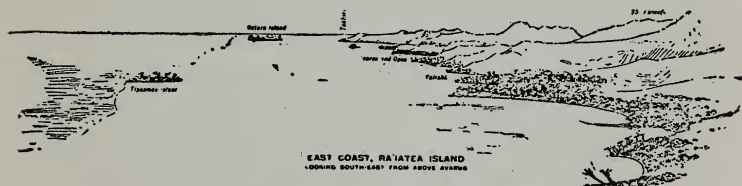
came to New Zealand in the Taki-timu canoe in 1350. These names may be shown in the table, as below, but it is very difficult at this time to state if it is quite correct.

Date.						
1200		28 Kau-kura				
1225		27 Pou-vananga-roa or Maru (a-whatu)				
1250		26 Uenga or Tangiia	Manatu	Tupa	Aki-mano = Moe-tara-uri	
1275	Pou-tama	25 Tupata	Ngana	Vaea		Iro
1300	Whiti-rangi-mamao	24 Hau-te-aniwaniwa	Pou-ariki			Tai-te-ariki
1325	Kupe II.	23 Tamatea-moa				
	(Descendants in New Zealand and Ra'iatea).	(Descendants in New Zealand).	(Descendants in Rarotonga and probably in Samoa).			(Descendants in New Zealand and Rarotonga).

Tangiia is shown above as a son of Pou-vananga-roa ; in reality he was the son of the latter's brother Kau-ngaki, and therefore Pou-vananga-roa's nephew. The connection of the lines depends on the fact of there being a Maru, who had a son Uenga, by both Maori and Rarotonga history. The date of Tamatea-moa is one generation, or twenty-five years, before the mean period of the *heke* to New Zealand, but if the man was somewhat advanced in life when he came, this discrepancy disappears. Kau-kura (Kahu-kura, in Maori), mentioned above, was also a noted voyager.

With respect to this Kupe, mentioned in the table above, there is some doubt as to the exact period of his visit to New Zealand, but the Taranaki tribes say that it was in the same generation that Turi came here from Ra'iatea, and the few genealogies we have from him confirm this.

If so, it would be in the early fourteenth century, just before "the fleet" arrived. This is Kupe the second, not the discoverer of New Zealand. Rarotonga history does not mention that Pou-tama was a son of Tangiia's (or Uenga's), but Maori tradition shows that he was a son of Uenga's. According to the table above, Kupe flourished a generation before the fleet came, which is quite near enough to allow of the time being right, and as Rarotongans do not trace descent from Poutama, he is not mentioned in their history. It is, however, now satisfactorily settled that the Kupe who is accredited with exploring the coasts of New Zealand is not the same man who gave Turi directions where to find a home at Patea, West Coast, New Zealand.



Turi's home, Ra'i-atea.

As has been said, Tangiia's father was Kau-ngaki, but he was adopted by Pou-vananga-roa-ki-Iva, as was his cousin Tu-tapu—afterwards called Tu-tapu-arua-roa, or "Tu-tapu, the constant pursuer," in consequence of his relentless pursuit of Tangiia-nui. Pou-vananga-roa distributed to his children their various occupations and lands; Maono, his eldest son, was appointed an *ariki* of Tahiti, as was Tu-tapu of Iva, whilst Tangiia was made a *tavana* or subordinate chief. In consequence of this distribution, great trouble arose; in the end Tangiia drove out his foster-brother Maono, and seized the government, in which he appears to have given great

offence to his relatives, and which led to further trouble. Next arose a serious quarrel between Tangiia and Tu-tapu as to the ownership of Vai-iria, a stream in Tahiti (Mataiea District, south coast), which led to a war between Te Tua-ki-taa-roa and Te Tua-ki-taa-poto—"the first meaning Avaiki, the second Tahiti and Iva"—no doubt names for the two elements of the population, *i.e.*, the first referring to the later migration there, the other to the previous one. Other troubles arose about the tribute to these several chiefs, such as the turtle, the shark, and other things which were sacred to the *ariki*s in former times—indeed down to the introduction of Christianity.

Tu-tapu after this returns to his own country, Iva, whilst Tangiia proceeds on a voyage to Mauke Island of the Cook Group, where he marries two girls named Pua-tara and Moe-tuma. His love song to these ladies is preserved. After a time Tangiia returns to Tahiti, where he quarrels with his sister Rakanui about some insignia pertaining to the rank of *ariki*, and she leaves in disgust and settles in Uaine (Huahine Island) with her husband, Maa. Tangiia now seeks diversion from the troubles of government by a long voyage to Avaiki (Savai'i) in Samoa, and visits many other islands on the voyage, and he remained away some years. On his return to Tahiti he sends Tino-rere to fetch his children from Mauke. Shortly after Tino-rere's return, Tu-tapu arrives from Iva with a war-fleet to demand of Tangiia their father's weapon, "Te Amio-enua," and the right to the *rara-roroa*, and the *rara-kuru* (man and bread-fruit tribute), both perquisites of an *ariki*. But Tangiia refuses, though after some time he concedes the *rara-kuru*, thinking to appease his cousin, but to no avail. It is clear from the fact of Tangiia's sons having attained to manhood at this time, that he

had been absent in the Western Pacific for many years. An abstract of his various voyages has already been given.

Great preparations were now made for war. Tangiia collects his people, the clans of Te Kaki-poto, Te Atutaka-poto, Te Kopa, Te Tavake-moe-rangi, Te Tavake-oraurau, Te Neke, Te Ataata-a-pua, Te Tata-veremoe-papa and the Manaune, some of whom are mentioned as small people; they were probably Melanesian slaves brought from Western Polynesia as crews to work the canoe. The two parties now separate, Tu-tapu retiring to Tau-tira, at the east end of Tahiti-iti, whilst Tangiia and his army occupied Puna-auia (a stream and district, west side of Tahiti). War now commences; as the history says, "Tahiti is filled with the Ivans" (Tu-tapu's people), and they press Tangiia so sorely that he orders his vessel to be launched and all his valuables placed on board, including his gods Tonga-iti, Rongo, Tane, Rua-nuku, Tu and Tangaroa, besides his seat named "Kai-auunga," in case of defeat in the coming strife. Two other gods were taken by Tu-tapu—*viz.*, Rongo-ma-Uenga and Maru-mamao. When this had been done, Tangiia again fought Tu-tapu in the mountains, where the former's two sons, Pou-te-anuanua and Motoro are killed, the former by the woods (or grass?) being set on fire. And now Tangiia was driven into the sea by his enemies, whilst the country-side was a mass of smoke and flame. Then comes in a little bit of the marvellous: "The goddess Taakura looking down upon the fire fiercely burning, descries Motoro in the midst of it. She spoke to the god Tangaroa saying, 'Alas!' this *ariki*; he will be burnt by the fire!' Said Tangaroa to her, 'What is to be done? Thou art a god, he is a man!' 'Never

mind. I shall go down and fetch my husband.' Then Tangaroa uttered his command, saying, 'Haste thee to Retu. Let him give thee a tempest to extinguish the fire!' Then was given to her a fierce wind that extinguished the fire, and in this storm she descended and carried away Mоторo to Auāu (Mangaia) with the aid of Te Muu and Te Pepe."*

When Tangiia, in parting, looked back upon the land, his heart was full of grief for his home about to be abandoned for ever, and thus he sang his farewell lament.

Great is my love for my own dear land—
 For Tahiti that I'm leaving.
 Great is my love for my sacred temple—
 For Pure-ora that I'm leaving.
 Great is my love for my drinking spring—
 For Vai-kura-a-mata, that I am leaving;
 For Vai-te-pia, that I am leaving;
 For my own old homes, for Puna-auia.
 For Papa-ete, that I am leaving;

For my bathing streams, for Vai-iria,
 For my loved mountains, for Ti-kura-marumaru,
 For Ao-rangi,† that I am leaving;
 And alas! for my beloved children,
 For Pou-te-anuanua and Mоторo now dead.
 Alas, my grief! my beloved children,
 My children! O! my grief.
 O Pou-te-anuanua. Alas! Alas!
 O Mоторo! Alas! O Mоторo!

Before finally departing from his home, Tangiia despatched Tuiti and Te Nukua-ki-roto to fetch certain things from the *marae*, used by them in connection with their gods; but instead of doing this they stole Tu-tapu's god Rongo-ma-Uenga, and took it on board the vessel. This was the cause which induced Tu-tapu to continue his long

*Mangaian legends relate that this Mоторo, son of Tangiia, was one of their ancestors, and he has also descendants in Rarotonga.

†Here we recognise the same name as that of Mount Cook, in New Zealand. It is a very high mountain in Tahiti.

pursuit of Tangiia, and which gave him his name, "The relentless pursuer."

The vessel's course was now directed to the west from Tahiti, to many islands, until she arrived even at Avaiki-te-varinga, Tangiia all the while, with excessive grief, lamenting his sons. Tamarua-pai* came from Tahiti with Tangiia, and he was appointed navigator of the vessel. As they approached Avaiki, they heard the beating of drums and the blowing of trumpets, denoting the performance of a great ceremony and feast. Pai is now sent ashore to interview the gods, or as it probably may be interpreted, the priests of their ancient gods, and finally Tangiia himself has an interview, and explains his troubles. After much discussion it is agreed to help Tangiia, and Tonga-iti says to him—"There's a land named Tumu-te-varovaro (ancient name of Rarotonga); thither shalt thou go, and there end thy days." Then was given to him great *mana*, equal to that of the gods, so that in the future he should always conquer; and they delivered to him numerous gods (idols) and their accessories, which he now possessed for the first time, together with directions as to the number of ceremonies, dances and songs, and new customs, which were afterwards introduced into Rarotonga.

Apparently also some people joined Tangiia here, on purpose to carry out the directions that had been given in connection with these new matters. Taote and Mata-iri-o-puna were appointed to the charge of the trumpets

*Tamarua-pai (or as he is often called, Pai), was a chief from Pape-uriri and Ati-maona, who lived also at Papa-ete, places in Tahiti. There is an "opening" at Moorea Island named Utu-kura, made by Pai. This "opening" (*puta*) is probably the hole in Mou'a-puta, said by the Tahitians to have been made by Pai's spear, who cast it from Tautira, some 35 miles away!

and drums, Tavake-orau to the direction of the ceremonial dances, whilst Te Avaro, from Rangī-raro, was charged with other trumpets on board the vessel. Moo-kura, a son of Tu-te-rangī-marama appears also to have joined Tangiia, and was afterwards made a guardian of one of the *maraes* of Rarotonga.

This Avaiki-te-varinga and the story connected with it is somewhat difficult to understand, but it is clearly some place very distant, and probably in Indonesia*; for on their return, they first called in at Uvea or Wallis Island, from where, after much drum beating, etc., they proceeded on to Upōlu, in Samoa, but had to return to Uvea for one of their trumpets left behind. Here they were joined by Katu, and thence came back to Upolu, where more ceremonies were performed, and a song composed, alluding to their adventures.

From Kupolu (Upolu) Tangiia sailed back to Iti (Fiji), where they fell in with Iro, a very noted ancestor of Rarotongans and Maoris, called by the latter Whiro. After some time, Tangiia asks Iro, "Where is thy son? I want him as an *ariki* for my people, my sons being dead." "He is away at Rapa, where I have settled him." Said Tangiia, "I will go after him and fetch him as an *ariki* for my people," to which Iro consented. This son of Iro's was Tai-te-ariki, whose name is still borne by Maoris now living in New Zealand, who are descended from him. It was from Tai-te-ariki also, that the long line of *ariki*s who have ruled over the Ngati-Tangiia tribe of Rarotonga down to my friend Pa-ariki, the late worthy chief of Nga-Tangiia, are descended. Maori and Rarotongan history

*I have already shown the probability of Avaiki-te-varinga being Java; or it may be that the name is used here for some of the neighbouring islands, Ceram, or Celebes.



Emblems of the Maori gods, Tangaroa, Rongo, and Maru.

and chants are full of the adventures of this ancestor of theirs—Iro, or Whiro—who is also known as an ancestor of the Tahitians.

Tangiia now started from Fiji on his long voyage to Rapa-nui or Easter Island to fetch Tai-te-ariki, a voyage dead against the trade wind, and 4,200 miles in length. No doubt he called at many islands on the way, but they are not mentioned. There he found Tai-te-ariki, who, at that time, was called Taputapu-atea, and after explaining his mission, the young chief joined Tangiia, and the vessel proceeded to the west, to Moorea island near Tahiti, where Iro was to have met them, but had not arrived. Leaving a message for Iro, Tangiia sailed on to the next island Uaine (Huahine) where an interview takes place with Maa—the husband of Rakanui, who was Tangiia's sister, and who, it will be remembered, had left Tahiti in disgust at Tangiia's conduct. Some high words follow but in the end peace prevails, and Tangiia relates his misfortunes—the disastrous war with Tu-tapu, the death of his children, and his voyage to Avaiki-te-varinga, with the treasures he had brought back from there. Then said Rakanui, "Let us both remain in this land of Uaine; thou shalt dwell on one side, I on the other." "Not so, I cannot remain; I must go. There is an island named Tumu-te-varo-varo (Rarotonga) which was disclosed to me by Tonga-iti." "What land is that?" "What land, indeed! I have never seen it. I shall go there to live and die, and set up Iro's son as an *ariki* over my people." He then names the clans over which Tai-te-ariki is to rule, including the Manaune and others already referred to, and the sister then gives Tai-te-ariki a new name, Te-ariki-upoko-tini (the many-headed *ariki*), referring doubtless to the many clans he was to govern.

Rakanui now presented Tangiia with another canoe "Kaioi," which his navigator, Pai, makes use of to convert their own vessel into a *vaka-purua* or double canoe, thus seeming to indicate that Tangiia's long voyage had been made in a single canoe, or perhaps a canoe with outrigger only. The sister now agrees to join her forces to those of her brother, and they sing a species of song to ascertain whether salvation or death shall be their fate.

Whilst these transactions are proceeding there suddenly arrives on the scene the dreaded Tu-tapu, and Tangiia flees to Porapora, an island about 50 miles to the west. Here he proceeds to perform the ceremonies connected with the appointment of Tai-te-ariki as an *ariki*. But, as the story goes, "they had not girded him with the scarlet belt" (*maro-ura*) when Tu-tapu overtakes them, and Tangiia flees to Rangi-atea (Ra'i-atea) which island is some 20 miles south of Porapora. Here the two war-like canoes come close together, and Tu-tapu shouts out, "Deliver up my gods! return my gods you took from Tahiti!" Whilst they sail along together, bandying words, the dark tropical night sets in with its usual suddenness, and Tangiia sheering off, parts company in the dark.

Tangiia—presumably fearing that his proposed project of settling on Rarotonga is known to Tu-tapu—steers before the trade wind and quickly makes the Fiji group again. Here a different disposition of forces is made and the double canoe fitted up, the lesser canoe for the women and children, the *katea* or larger canoe for the men. His people are numbered and found to be *e rua rau*, four hundred. All this is illustrated by song as usual. Apparently this careful disposition of force was in anticipation of meeting the redoubtable Tu-tapu.

The preparations completed, the expedition left Fiji again, going *ki runga*, or to windward to visit the many islands there, and increase the reputation of their vessel towards the sun rising. As they drew near to Maketu (now called Me'etia or Osnaberg Island, to the east of Tahiti) they beheld a sail. On Tuiti and Nukua-ki-roto climbing up the mast, they discovered that it was the canoe of Karika, from Samoa, of which they informed Tangiia, saying: "Here is Te Tai-tonga;* thou art as one dead!" Said Tangiia, "Has he many men?" "A great many; they are numerous!" "Ah! what is to be done?" "What indeed? thou must deliver up to him the *rangi-ei*, the plume of rank upon thy head" (give up the supremacy to Karika). The vessels now draw together and Karika comes on board that of Tangiia, who has been careful to send his warriors below, keeping only the slaves, children, and the decrepit on deck, so that Karika might not know his strength. Then follows a scene in which Tangiia attempts to present Karika with the emblems of chieftainship, in which he is prevented by the faithful Pai, the navigator of the vessel. A struggle ensues in which Tangiia, in urging on his people, used the word *takitimu*, which thenceforth becomes the name of his vessel. Karika seems to have got the worst of it, and his canoe is towed away to Maiao, and to Taanga (Taha'a, near Ra'iatea) where Mokoroa-ki-aitu, Karika's daughter, becomes Tangiia's wife, to cement the peace then made.

Tangiia now learns from Karika the directions for finding Rarotonga,† after which the two vessels separate—

*From vol. iv., p. 107, of the Journal of the Polynesian Society, this appears to be Karika's second name.

†But Karika misled Tangiia purposely and hence he missed Rarotonga Island.

Karika going his way, whilst Tangiia sails south ; but he misses his mark and reaches a part of the ocean where great currents meet, and Tangiia concludes he has reached the "mountainous waves" of the south referred to in tradition, in which he is supported by finding the sea quite cold. Putting about ship he sails north, and finally sights the east coast of Rarotonga, and lands at Nga-tangiia, where, like a good and true Polynesian, he at once proceeds to build a *marae* for his gods at Te Miromiro, close to the present church there.

Next follows a long history of the building of various *maraes* and *koutu*, in honour of various gods, to each of which he appointed guardians, whose names are given, many of which are borne by the *mataiapos*, or chiefs of the island at this day. Most of these *maraes* are said to have been named after others in Avaiki (probably the eastern group) and other places, whilst others were named after incidents in Tangiia's eventful life. The *maraes* are so numerous that it must have taken a very long time to build them all. Considering that they had also to build houses, plant food, etc., it seems probable that some few years were thus occupied.

Whilst building the *marae* named Angiangi, and before a guardian had been appointed, there arrived another expedition under Naea, in his canoe "Atea-roa."* "They were seven in number," which I think refers to the number of the people, which of course means fourteen, according to the Polynesian method of counting—not a very large expedition. It has been stated that the New Zealand canoes came with the *tere* of Naea, but in this I

*It might have been thought perhaps, that Atea-roa is a corruption of the name, Aotea, or Aotea-roa, one of the celebrated canoes of the Maori migration. But I think not, for reasons which will be given when we deal with that subject.

think there is a mistake. Had they done so, the writer of the Rarotongan Native History would not fail to have mentioned the fact. Only one canoe is named above, and that is not known to New Zealand tradition. This Naea and his party are said to have come from a place called Arava, in the Paumotu Group; they belonged to the Tonga-iti clan.

It was with this expedition also that the Te Aia family came to Rarotonga, from Avaiki (Western Pacific) originally, but subsequently from Tahiti. Te Aia's son was Tui-au-o-Otu, whose son was Te Ariki-na-vao-roa-i-te-tautua-mai-o-te-rangi, who married Marama-nui-o-Otu, a child of Iro's.

Just before the arrival of Naea, another party of emigrants arrived at Rarotonga from Upōlu, under Tui-kava, who settled at Paparangi and Turangi.

After these events, Tangiia met with Tane-korea, his wife, and his two daughters, both of whom he added to the several wives he already had. These people, as has been shown, were some of the *tangata-uenua*, and descendants of the migration to Rarotonga in 875 under Apopo from Haabai Island.

Some time after, how long is not known, came Karika, with whom Tangiia had the interview as related some pages back, and who told him the direction in which to find Rarotonga, in fulfilment of his promise. He landed at a place called E, and built there a *koro* or fort, which he named Are-au. The story then quotes an old song to show that Karika was a cannibal. Karika found his own daughter, Mokoroa-ki-aitu, and her husband, Tangiia, living at Avarua, the principal village of Rarotonga.

They had not been settled very long in Rarotonga before a fleet was seen in the offing, which turned out to be the

“relentless pursuer” Tu-tapu, still following up his old enemy Tangiia. Fighting commenced in which both Tangiia and Karika joined with their people; but there was a cessation after a time, and—evidently thinking that he would be worsted in the end, notwithstanding the great powers that had been given to him during his visit to Avaiki-te-varinga—Tangiia despatched his sister Rakanui and his foster-brother Keu right away to Tahiti, to his old father Pou-vananga-roa for help. The old man was blind and helpless, but he proceeded with his divination to ascertain the issue of the conflict. Then unfortunately comes a break in the story; but we next find the two messengers, after burying their father, starting back for Rarotonga with some potent charms, etc. They call in at Mangaia, and then reach the place they started from, where the war still continues.

But I do not propose to detail this lengthy war; it belongs to the history of Rarotonga alone. It resulted in the death of Tu-tapu, and a great number of his warriors from Iva. During the progress of it, the supremacy was delivered over by Tangiia to Karika, and it has descended to his living representative, Queen Makēa-Takau, the late chief of the Government of the Cook Islands.

Tangiia’s counsel to his people at the end of this war is worthy of record. “His words to the body of priests and to all Ngati-Tangiia (his tribe) were: ‘Let man be sacred; let man-slaying cease; the land must be divided out among the chiefs, from end to end; let the people increase and fill the land.’ Another law he laid down: ‘Any expedition that arrives here in peace, let them land. Any that come with uplifted weapon strike off their heads with the clubs.’ These were the words spoken in those days.” I am afraid the subsequent history of the people

proves that Tangiia's words of wisdom were often disregarded.

The part of the history that follows on these events is very interesting, as showing how Tangiia instituted the various ceremonies and customs he had learnt on his long voyage to Avaiki-te-varinga, but this is not the place to describe them.

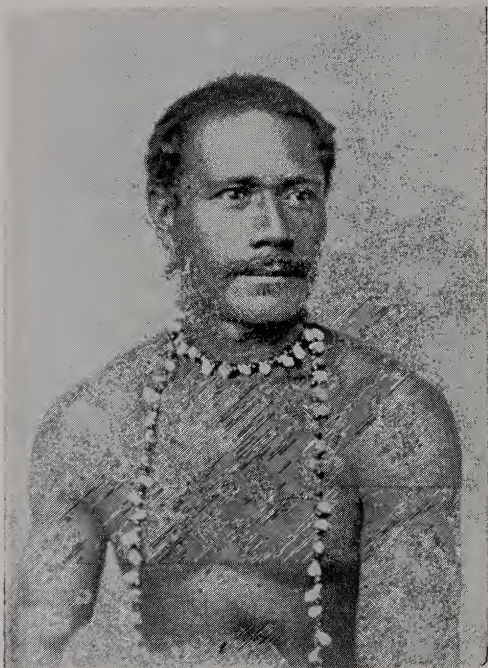
In Tangiia's old age, Karika urged him to join in a voyage to Iva to help obtain a celebrated tree for making a canoe named "Pata"; but he declined, though some of his people went with Karika, who left his son Puta-i-te-tai in Tangiia's care. The Iva people laid a plot to kill Ngati-Tangiia, but they being warned in time escaped back to Rarotonga, whilst Karika was killed at Marquesas.

The history of Karika, mentioned above, has been given in the "Journal of the Polynesian Society," vol. i., p. 70. The events therein related regarding the settlement of Rarotonga will not be found to agree exactly with those which are given in the Native History from which this is compiled, but after all, the differences are not great; it is known that Karika came from Samoa, and in the records of the Manu'a island of that group, his name is preserved, under the form of 'Ali'a, who, according to traditions collected by the Rev. J. Powell, edited by Dr. Fraser, and published in the "Transactions of the Royal Society" of New South Wales, vol. for 1891, p. 138, lived about twenty-five generations, or reigns ago. The table of kings, not being wholly a genealogy, cannot be compared with those of Rarotonga, but still, the Manu'a tables, such as they are, ought not to differ greatly. We find from Rarotonga history that Karika flourished twenty-six generations ago, and that there are twenty-three names on the Manu'a list—sufficiently near to allow of

their being the same individual. He was probably a member of one of the families who at that time occupied the coast lands of a considerable part of Samoa. The Rarotonga account of his doings in Samoa seems rather to point to this.

It has been shown on a former page that the period of Karika and Tangiia (*circa* 1250) is that also of the first Malietoa in Samoa, in whose time the Samoans appear to have first got the upper hand of the so-called Tonga-Fijians, or in other words, the Maori-Rarotongans. It seems to me that this is the probable reason of Karika's leaving Samoa; his relationship to the Rarotonga people who were then living in Samoa and Fiji, made it advisable for him to leave, together with others. It is stated that he made eight different voyages between Rarotonga and Avaiki, which would here include both Samoa and Fiji, and for part of this time he was engaged in wars in Avaiki and other islands in the neighbourhood. The name of his double-canoe was Te-au-ki-Iti and Te-au-ki-Tonga.

From this period (1250) the Rarotonga history does not mention a single voyage back to Samoa or Fiji, though some are noted to the nearer group of Tahiti, etc. So far as we can judge, communication with Western Polynesia ceased, and the reason I suggest is, that the Samoans had expelled the Rarotongan-Maori branch of the race from their group. As for Fiji, it is probable that some of the latter people still remained there, and that they, in the course of the 600 years that have since elapsed, have played an important part in modifying some of the original Melanesian Fijians, so that they are now a cross between the two races.



Burton Bros. photo
A Samoan, Polynesian type.

In the time of Tangiia, as has been mentioned, there lived in Avaiki, which is one of the places of that name in Indonesia, a man of the same name as the great ancestor of the Rarotongans, Tu-te-rangi-marama. His home was on a sacred mountain that had four names, none of them important for our purposes. He had a son named Moo-kura and another named Tu-ariki, both contemporaries of Tangiia's. When Tangiia built the *marae* called Kura-akaangi in Rarotonga, he and Tamarua appointed Moo-kura as guardian. The son of the latter was Tama-kake-tua-ariki, who lived in the Arorangi district of Rarotonga, at Akaoa. It is related of this man that he made a voyage to Tuanaki, the lost island south of Rarotonga; and before he left he warned his wives—Toko and Uti-rei—to remove from the shore, for on the seventh night after his departure an affliction would fall on the place. This came in the shape of a great wave, and those who heeded not the warning were swept away, the rest saving themselves by flight to the mountains. This rising of the waves is probably "Te tai o Uenuku" referred to later on.

Tangiia's son was Mоторо; his son was Uenuku-rakeiora; his son was Uenuku-ki-aitu; his son was Ruatapu, renowned in Maori history, from whom the Maoris trace descent. This brings us to the year 1350, when the fleet on its way to New Zealand from Tahiti called in at Rarotonga.

In reference to Uenuku-rakeiora mentioned above, who is known to Maori history, it is noted that Tangiia's son Mоторо married two wives—Pua-ara-nui and Te Vaa-rangi—by each of whom he had a son. Pua-ara-nui's son was concealed by the priest Etu-roa, so Vaa-rangi's son (the younger) Uenuku-tapu came to be an *ariki*. When this was discovered afterwards, the elder

son Uenuku-tapu was made a *mataiapo*, or lesser chief, and his descendants are also living in Rarotonga now, as I gather from the Native History. It can be shown that some of the descendants of Uenuku-rakeiora came to New Zealand, his grandson Paikea, Ruatapu's brother amongst others. It was Uenuku-rakeiora's son Uenuku (by the Rarotongan history called Uenuku-te-aitu) who was the great chief and priest in Hawaiki according to Maori story, just before the *heke* to New Zealand. From this we may gather that, if born in Rarotonga, he did not live all his life there, for we have—from Maori history—several accounts of his visits to Rarotonga to make war on Tawheta or Wheta, when the incidents known as Te Ra-to-rua and Te Moana-waipu occurred. Rarotonga is mentioned in these Maori legends as the island Uenuku went to in order to avenge his children's death. It is not clear from Maori history whether this Uenuku is the same as the man with a similar name who lived in Ra'iatea when Turi of the Aotea canoe left there, but probability points to their being the same.

CHAPTER VII.

TAHITIAN ORIGIN OF THE MAORIS.

HAVING sketched out the History of the Polynesian race down to about the year 1350, and traced their various migrations, from far Hawaiki-nui to Eastern Polynesia—Tahiti and Rarotonga—it remains to be shown where was the immediate “Whence of the Maoris.”

In the circular issued by the writer in 1891, asking those interested in Polynesian matters to join in forming a Society—having for its object the preservation of the records of the Polynesian race—a hope was expressed that such a Society would tend to draw the members together, and that, by their means, many obscure points in connection with the history of the race would be cleared up and valuable matter placed on record. A glance through the twenty-eight volumes of Transactions published up to date, will show that a considerable meed of success has attended the operations of the Society, but much still remained to be done in 1897. The information thus received from all parts of the Pacific up to that date seemed to indicate that there were fields still open in which much might be gathered; and at the same time certain questions arose out of the contributions to that Journal which seemed to render enquiry on the spot desirable by

some one having a fair knowledge of what had already been accumulated. Many of the questions awaiting solution were of great importance in connection with the history of the Polynesian people, and of special interest more particularly, perhaps, to those who dwelt in New Zealand and who were seeking to learn the origin of the Maoris. Notwithstanding the many attempts that had been made up to that time, nothing certain had been settled as to the immediate whence of the people, though many indications had been given, and as it turns out, often given truly.

It seemed, therefore, to the writer that the attempt to clear up this and other questions once for all, was worth making. Time was pressing—the old men of the Polynesian race from whom their history could be obtained were fast passing away—civilization was fast extinguishing what little remained of ancient lore—the people themselves were dying out before the incoming white man—and, to all appearances, there would soon be nothing left but regrets over lost opportunities.

Feelings of this nature were borne in strongly on the writer, and it was felt the attempt to clear up some of the outstanding questions must be made. It was with this object, then, that I undertook a six months' voyage in the Pacific in 1897; the results, in brief form, are shown in what precedes this, and in what follows.

It is doubtless due to the prominence of two names (in the Samoan, Savāi'i, and Hawaiian, Hawaii) that so many writers have supposed one or the other of these to be the Hawaiki from whence the Maoris came to New Zealand. But now we know that all the Tahiti Group was called Hawaiki also, the other evidence of their "whence" falls naturally into its place, and indicates

this latter Hawaiki as their former home—the *immediate* home from whence they came to New Zealand. To the Rarotongans, all the Western Groups including Samoa, Tonga, and Fiji are known as Hawaiki-raro,* or leeward Hawaiki, whilst Tahiti and the adjoining groups are called Hawaiki-runga, or windward Hawaiki. We also find that the Pau-motu islanders used formerly to apply the name Hawaiki to Tahiti itself, showing that probably at the time the Maoris left it bore that name. Again the ancient name for New Zealand—with which they were well acquainted traditionally—was Hawaiki-tautau, as well as the Maori name Aotea-roa. *Tautau* is the Maori word *tahutahu*, to burn, or burning, and the name was probably given to New Zealand on account of its active volcanoes. It is over twenty-five years since I came to the conclusion that Eastern Polynesia must be searched for this particular Hawaiki; but, with the exception of Judge J. A. Wilson, no one appears to have followed in the same lines as myself. Mr. Wilson truly indicates in his interesting little book† that the Maoris came from Rarotonga, but as we shall see further on, this was only a stopping-place on the voyage.

Amongst other names of ancient places mentioned in the Maori traditions as one of those from which they came hither, is Tawhiti-nui. It is frequently mentioned in the Maori traditions; sometimes it is Tawhiti-nui-a-Rua, the latter word clearly being a man's name. In one of the accounts of Nga-toro-i-rangi's return from New Zealand to their ancient home in the Pacific, to avenge the insult offered to him, the place he went to is called

*The terms *raro*, below, and *runga*, above, are always applied by Eastern Polynesians to the directions to which, and from which, the trade wind blows, *i.e.*, *raro* is the west, *runga* the east.

†“Sketches of Ancient Maori Life and History,” by J. A. Wilson.

Tawhiti ; in another Tawhiti-nui-a-Te-Tua, where again the last two words represent a man's name. In another account still, it is stated that Te Tua was the chief of the land to which the above expedition went.

Now, I was told in Tahiti that Te Tua is the name of a high chief, and has been so from time immemorial. The name Nga-toro-i-rangi, the celebrated priest of Te Arawa canoe, is known in Tahiti as 'A-toro-i-ra'i (they do not pronounce the *ng*), but it is there the name of a god and of a place. Possibly this celebrated priest was deified there. At the same time the two names may have nothing to do with each other.

In one of the Maori "Uenuku" legends is mentioned the name of a mountain (Arowhena) which was somewhere in Hawaiki. Now, Oro-fena or Orohena is the highest mountain in Tahiti. I have shown that this same Uenuku lived (part of his life at any rate) in Rarotonga, and that voyages between there and Tahiti were frequent, and that he made voyages from Rarotonga to the country where this mountain was, though the name of the island is not given—Hawaiki being understood.

Pari-nui-te-ra is the name of the place to which some of the Maori traditions say their ancestors returned from New Zealand to fetch the *kumara*. I gathered from an old man on Moorea Island that there is such a place, near Pape-ete, on the north shore of Tahiti.

In addition we have this very important fact that on the arrival in this country of Te Arawa canoe the crew called their *tuahu* or altar, which they set up at Maketu, Bay of Plenty, Ahu-rei, as did the crew of the Tainui canoe, in remembrance of their ancient home in Tahiti, which name, there is little doubt, was called after Te Fana-i-Ahurai, on the west coast of Tahiti.

We shall see later from information supplied by Mr. Tati Salmon, of Tahiti, that expeditions were known to have left the west coast of Tahiti in former days, to find homes for themselves elsewhere, some particulars of which have been preserved.

The only two places where the native name of New Zealand (*Aotea-roa*) is known, so far as I can learn, are Tahiti—where it is mentioned in an old chant—and at Rarotonga, as will be shown. Taken altogether, the evidence which has now been adduced (besides other that might be quoted) seems conclusive that Tawhiti of the Maoris is Tahiti, and that their Hawaiki is Hawaiki-runga, which includes all the groups around Tahiti.

We next come to another island of the Society Group, the name of which has been retained in Maori traditions. This is *Ra'i-atea* (in Maori *Rangiatea*), one of the poetical names of which is *Havai'i-mata-pee-e-moe-te-Hiva*. It is also called *Ioretea*, *Uri-e-tea* and *Havai'i*. About four miles to the north is another lovely island, with indented coast line, down to which the mountains fall in abrupt and wooded slopes. This is *Taha'a*, a poetical name for which is *Taha'a-nui-marae-atea*, and one of whose ancient names was *Upuru*. The Rarotongan name for *Ra'iatea* is *Rangiatea*, and that of *Taha'a* is *Taanga* (in Maori *Tahanga*). Some twenty miles to the north-west of *Taha'a* is *Porapora*, the ancient name of which was *Vavau*, probably the *Wawau-atea* of the Maoris. It has a very high and fantastic peak on it. To the east of *Ra'iatea*, twenty-two miles distant, is *Huahine*, a double island, an old name of which was *Atiapi'i*. Some eleven and a half miles to the west of *Porapora* is *Maiao-iti*, the former name of which was *Tapuae-manu*. It is a high island, but of no great size.

This group of islands is separated from Tahiti by the Sea of Marama, named after one of the Tahitian ancestors, and which name I believe is referred to in the following lines from an ancient Maori lament which is full of old Hawaiiki names, and was composed by one of Turi's descendants eleven generations ago:—

Tikina atu ra nga tai o Marama,
I whanake i te Waima-tuhirangi.

in which the sea of Marama is mentioned, as well as Waima-tuhi-rangi in Taha'a island close to Raiatea.*

Of the islands mentioned above, I think Ra'iatea is clearly the Rangiatea of the Maori traditions preserved by the Taranaki and West Coast people, which they say was the name of Turi's home, and where also tradition says was the great *marae* "at Hawaiiki, belonging to the warrior chiefs—to the great chiefs of the sacred cult, used for their invocations in time of war. The *marae* was a temple, and the name included both temple and *marae*. It was where the deliberations of the people were held, and was a place of great *mana*. Hence is our saying—*He kakano i ruirua mai i Rangiatea*—('We are) seed scattered hither from Rangiatea." The Church at Otaki, West Coast, Wellington, was named Rangiatea by Te Rauparaha, in memory of our island home in Hawaiiki, for it was a sacred island to our ancestors." This refers no doubt to the large house, built by Tu-te-rangi-atea, referred to under the heading of "The Polynesians as Navigators," for which see *ante*.

At Ra'iatea was the most sacred and important *marae* in the Central Pacific. It was situated at Opoa (called Poa in Rarotonga), at Taputapu-atea, and from which

*In J.P.S., vol. xxvi., p. 111, will be found a number of Society Islands place-names mentioned in Maori traditions as collected by Elsdon Best.

place stones were taken to use in the foundation of many other *maraes* in Tahiti, etc.; as, for instance, the stone pillar called Tura'a-marafea at Papetoai, Moorea, and that taken by Fanunū to found the *marae* of To'oarai, Papara, Tahiti, near which was afterwards built that of Mahai-atea, which has already been described, and illustrated herein.

There are other things which seem to connect Ra'aitea with Turi's ancient home, and one of which I think will be seen from the following quotation from an old Maori song :—

Tenei ano nga whakatauki o mua—
Toia e Rongorongo "Aotea," ka tere ki te moana,
Ko te hara ki Awarua i whiti mai ai i Hawaiki.

These are the sayings of ancient times—
'Twas Rongorongo launched "Aotea," when she floated on
the sea,
Because of the sin at Awarua they crossed over from Hawaiki.

Now, Avarua is the opening in the reef a little to the north of Opoa, and by which the steamers now enter the lagoon of Ra'iatea from the east, and the "sin at Avarua," as described in the Aotea legends was the cause of the crew of that vessel migrating to New Zealand. Rongorongo was Turi's wife, and Aotea his canoe.

In Maori story, only one of the other islands referred to above is mentioned, viz., Vavau or Porapora, which I take to be Wawau-atea connected with the stories of Whiro, of whom Tahitian, Maori, and Rarotongan traditions are full, especially in connection with Ra'iatea and Taha'a. His Tahitian name is Hiro, but on the east coast of Tahiti, at Hitia'a (Maori Whitianga), I found they pronounced his name Firo. Wawau, as has been shown, is a very old Polynesian name, which, like Hawaiki, has been applied

to several places in the Pacific, in memory of a more ancient Wawau.

Of Turi, the great ancestor of Taranaki, Ngati-Ruanui, Nga Rauru and the Whanganui tribes of the West Coast, North Island, New Zealand, and commander of the Aotea canoe, it is well known that he arrived here about twenty-two generations ago at the same epoch as the fleet, of which, however, *the Aotea did not form a part*. This would be about 1350. Turi—I believe the same as the Maori ancestor—is well known in Tahiti, but up to the present, a promised genealogical table from him to people living, has not arrived. Therefore the evidence is incomplete. The following is what I learnt about him; and though the stories are much mixed up with the marvellous, as so often occurs with distinguished Polynesian heroes, the historical part is easily sifted: Turi was a great chief of Tahiti, and born at Mahaena, on the north-east coast of that island, where he grew up to manhood. He there married his first wife, Hina-rau-re'a, of whom he was very fond, but very jealous. On one occasion, before going inland to procure *feis* (wild bananas) he enclosed his wife's house in a hedge of prickly thorns so that no one might go near her. Presently Turi's two sisters appeared and declared it was a shame so pretty a woman should thus be shut out from all enjoyment, and finally persuaded Hina to go with them to the beach to indulge in the favourite pastime of *fa'ahe'e-arua* (*whakahekengaru* in Maori) or surf-riding. Hina was a novice at this amusement, but Turi's sisters were adepts. On coming ashore, Hina trod on a *he* (Maori *whe*) or caterpillar, "which had been endowed with supernatural powers by Turi, for the purpose of watching Hina, and to inform Turi of any infringement of his orders that took place during his absence." On

Turi's return he was duly informed of Hina's disobedience, at which he was greatly enraged, so much so that he decided to leave Mahaena. He gathered together his *feia* (people), and leaving Hina-rau-re'a, sailed away to Ra'iatea where many adventures befell him. After a time he left Ra'iatea with his people and sailed away no one knows whither.

Another account is, that he left Tahiti for Ra'iatea, where, being a man of a very amorous nature he got into frequent trouble. This is confirmed by Maori traditions, which say that the trouble he got into in consequence, led to his fleeing from Tahiti to Ra'iatea. Finally a great quarrel arose between him and the Ra'iatea people, when Turi departed with his people and never came back, nor does any one know where he went.

The most complete account I got of Turi, however, was at Moorea, from a native woman, who is the granddaughter of one of the old Ra'iatea *Tahuas*, (or *Tohungas*, in Maori) and moreover a woman of great intelligence and considerable knowledge. According to her, Turi was born at Fa'aroa (Maori, Whangaroa) in Ra'iatea; he was the eldest of his father's family; after him came Pu'i, then a girl, and lastly another girl named Nona-i-mata'i. Fa'aroa is a deep inlet, on the shores of which is the ancient *marae* of Opoa. Turi owned a celebrated trumpet named Ro'o-puna, and also two canoes the names of which are not remembered, Manava-pau was the name of his spring of water.* He had a *marae* of his own, near Te-umu-ape, at Fa'aroa; it was cut out of the solid earth in the shape of a canoe. Near the *marae* was a *taro* patch, in which some of the women had been on one occasion washing *taro*. Turi was angry at this, for some reason

*Can this be the origin of the name of Manawa-pou, the stream not far from Turi's New Zealand home? The Taranaki people are much given to using "o" instead of "a."

not stated, and forbade them to do so again, and for their transgression ordered that "the cocks must not crow, the dogs must not bark, there must be no waves in the sea, no man may go afishing (*huti i'a*)" and the people were ordered to fill his house with *ruru* (rolls) of mats, and cloth made out of *anu-ora'a* (bark of the banyan tree). Turi's wife set to work and filled four houses instead of one. The wife's name is forgotten, but she came from 'Otipū at Ra'iatea. Her grandfather's name was Toto (or Hoto, it is not certain which—according to Maori story Toto was Turi's father-in-law) who was a great warrior, and through his conquests had acquired a great deal of land. There are four of Turi's direct descendants still living at Ra'iatea. Like all great chiefs Turi had a *mou'a* or mountain, it is called Fane-ufi. His *tahua* (floor, place for meetings), was named Te-umu-'ape (*ape* is the giant *taro*). Some say he died at Te-umu-'ape, but most people say he sailed away from Ra'iatea with his wife, children, and *feia* (people). Ti'etau was the name of a woman in Turi's time, and Tōi is an ancestor of the Ra'iatea people. The name is still common at Huahine Island. Tōi-ato was a contemporary of Turi's. His *mata'eina'a* (Rarotonga *mata-keinanga*), or tribe, or clan, was named Vaitoa.* His *pu* (trumpet), his *patapata* (flute, played with the mouth), his *vivo* (flute, played with the nose), and his *pahu* (drum) "may still be heard, but one man only has heard the accompanying *upaupa* (dance and song) distinctly, and it demented him. The song is only heard in cold weather when the people stay in their houses." When Turi left Ra'iatea he went across the *moana-uriuri*

*This is no doubt the Ngati-waitoa tribe said by East Coast Maori tradition to have been dwelling in Hawaiki when they left there circa 1350.

(the deep sea) and never returned in the flesh, neither does anyone know where he went, but his spirit returned in former times to trouble the people.

Other accounts I have heard agreed in the main with the above. It is a very remarkable thing—explain it as you may—that the Maori accounts are very persistent in saying that Turi's spirit, after his death, returned to Hawaiki. One Maori story says that Turi was living at his home, Matangi-rei, on the banks of the Patea River, when the news came of the death of his son Turanga, killed in battle at Te Ahu-o-Turanga (named after him), Manawatu Gorge, and that the old man was sorely affected thereby. He went out of his house, and was never seen again—hence the Maori belief in his return to Hawaiki.

The above notes, taken altogether, seem to identify Turi, of the Aotea migration with Turi of Ra'iatea; the fact of Toto, his father-in-law, being mentioned, and that of one of the name of Toi, being his contemporary, both by Ra'iatea and Maori story, also point in the same direction.

In support of the Tahitian origin of the Maoris—the last migration hither—reference should be made to J.P.S., vol. xxvi., p. III, where Mr. Elsdon Best has shown many names in the Society Islands retained in Maori traditions, and with which those islanders have stories in common with the Maoris. As Mr. Best points out, one of the most striking things in connection with the common origin of the two peoples, is the knowledge of the Supreme God Io, which, so far as we at present know, is confined to Tahitians, Rarotongans, and Maoris, which is easily explained as being derived from the third migration into the Pacific that dwelt for some generations in Eastern Polynesia, Rarotonga, etc.

It is needless to point out how frequently the name Rarotonga occurs in Maori History, especially in the old chants, but there is nothing in them that indicates any lengthened sojourn in that island. Many places in New Zealand have been named after the old Rarotonga, as also after the old Hawaiki, but none of the first, so far as I am aware, have been given to the landing places of the canoes of the fleet; as has been done in the case of Hawaiki; such, for instance, as the final resting place of the Tainui canoe at Kawhia, and the ancient *tuahu* where Te Arawa landed at Maketu. This name appears to have been brought with the fleet and applied to the landing places of Te Arawa and Tainui canoes in fond remembrance of older places bearing that name. We find a Maketu in Rarotonga, in Atiu, in Mauke, in the Pau-motu Group, and in Mitiaro, though none of these islands are mentioned in Maori History.

Of the other islands in the Cook Group, only that of Mangaia appears to be remembered in Maori History, for I take Ma-mangaia-tua to be the same name. It is also, I think, known to the Maoris under its older name of A'ua'u, or Ahuahu, which seems probable from the incident in Maori story known as "*Te huri pure i ata*," when Uenuku's son Ruatapu drowned the younger chieftains of his father's clan on account of the insult offered to him. In this story Paikea is said to have been the only one who, by swimming, reached the shore, and he landed on Ahuahu Island, which, in process of time came to be identified with Ahuahu or Great Mercury Island in the Bay of Plenty, New Zealand. As will be shown later on, both Uenuku and Ruatapu lived, for part of their lives at any rate, in Rarotonga, and the descendants of the latter are there still. The above incident occurred, according

to Maori History, either in the same generation as the migration to New Zealand, or in that preceding it. Another ancient name of Mangaia was Manitia ; but this has not been preserved by the Maoris, but it is known to both the Tahitians and the Morioris of the Chatham Islands.

As there is no other island in the Pacific named Rarotonga, we must assume that this is the island known to Maori tradition. It is true there is a *marae* at Manu'a Island, Samoa, called Rarotonga, that formerly belonged to the Karika family of Rarotonga, but it certainly is not the one known to Maori History. The name Rarotonga is said to have been given to the island by Karika as he first sighted it on coming from the north-east, because it was to leeward (*raro*) and towards the south (*tonga*). The former names were Tumu-te-varovaro and Nukutere, the first of which has now become its poetical name.

THE RAROTONGAN ACCOUNT OF THE MAORI MIGRATION.

BUT any doubt as to whether this island is that known in Maori History will be set at rest by what follows. It is now several years ago since Mr. J. T. Large, who had been on a visit to Rarotonga, informed me that the names of the fleet of canoes which came to New Zealand in about 1350 were known to the Rarotongans. At that time I was under the belief that these names might have been learned from some Maori visitor to Rarotonga, of which the earliest on record is that of a few men who had been taken by the notorious Goodenough from New Zealand in the year 1820 or 1821. This Goodenough, who was well known on the northern coasts of New Zealand about

that time as an unscrupulous trader, of which there were so many in those times, made a voyage to the Pacific, and there discovered the lovely island of Rarotonga ; but his conduct is said to have been so atrocious in his dealings with the people that he kept his discovery a secret, and thereby lost the honour of being recognised as its discoverer.* It was the Rev. J. Williams who first made known the existence of Rarotonga, where he arrived from Ra'iatea in a small schooner in April or May, 1823. Williams brought back to Rarotonga from Aitutaki a woman named Tapairu, who was a relative of the Makea family. She had been taken away by Goodenough (or Kurunaki as the Rarotongans called him ; his Maori name was Kurunape) and she helped materially in the introduction of the Gospel.

But the visit of Kurunaki was not the first occasion on which the Rarotongans became acquainted with the white man. Pa-ariki told me that many years before Kurunaki appeared, a large ship was seen in the offing, and one man was daring enough to go on board amongst the *atua*, or gods, as they supposed the crew to be. On his return he described the many wonders he had seen, and amongst other things he said they had groves of bread-fruit trees growing there, and streams of running water. The captain's name was Makore. There can be little doubt as to what ship this was. It will be remembered that the unfortunate Bligh in the *Bounty* had been sent to Tahiti to convey the breadfruit tree to the West Indies, and no doubt it was the *Bounty* that first discovered, Rarotonga. The name of the captain, Makore, which no doubt is intended for McCoy, one of the ringleaders in the

*For the Rarotonga account of this visit see "Journal Polynesian Society," vol. xx., p. 191.



Photo by Dr. B. Friedlaender.

The Alia, or Double Canoe of Samoa.

mutiny, points to the fact that the vessel sighted Rarotonga after the mutiny itself, or in May, 1788.

To return to the New Zealand Canoes. Mr. Large states that "the migration of Naea came from Avaiki to Iva (supposed to be Nukahiva, in the Marquesas) and from Iva to Tahiti, and thence to Rarotonga. This was before the time of Tangiia and Karika." This latter statement is, however, I think, a mistake, for the migration of Naea arrived in Rarotonga late in the life of Tangiia—it confuses the two men of the name of Naea, the first of whom did visit—perhaps lived for a time, in Iva. Mr. Large adds: The following are the names of the canoes of Naea and his *tere*:—Tainui, Turoa was captain; Tokomaru, Te Arawa, Kura-aupo, Mata-tua, Takitumu, Okotura, Muri-enua, Arorangi, Rangiatea, Ngaio, Tumu-enua, and Mata-o-te-toa; Tamarua being captain of Tumu-enua, and Te Aia captain of Mata-o-te-toa.

"The two last named were called the fighting canoes, and the first eight went on to New Zealand, the remainder staying at Rarotonga."

Naturally I made it my business to inquire into this story whilst at Rarotonga, and soon found that Te Aia and others knew of the New Zealand canoes, but I was directed to Tamarua-Orometua as an old man who could give me particulars. With Pa-ariki and Mr. H. Nicholas, I went to visit the old man, who was living at a little village about a mile south of Nga-tangiia, the principal home of the Ngati-tangiia tribe, on the east side of the island. We found Tamarua reclining on a mat in his neat little house, which, like all others, was shaded by groves of breadfruit, coco-nut, and banana trees. He was a pleasant and intelligent looking man, evidently of great age, but unfortunately very deaf. With the aid of his grand-

daughter's husband, however, we soon got him to understand that we wanted to ask him about old times. In answer to the question as to whether he had ever heard of any migrations leaving Rarotonga in former times, he thought a bit, then his face brightened up and he said, "Yes; I have heard of several migrations from Rarotonga. Once there sailed from here a fleet composed of several canoes, the names of which were (after thinking a little) Te Arava, Kura-aupo, Mata-atua, Toko-maru, Tainui, and Taki-tumu. Tainui and Toko-maru sailed from Wai-toko, at Arorangi (Wai-toko is an opening in the reef at Arorangi, west side of Rarotonga), and all the others from Wai-te-kura (a stream not far from Arorangi). They all went away together in one fleet. The captain of Tainui was named Oturoa,* and his *nganga*, or profession, was the *karakia* (meaning he was a priest), but I do not remember the names of any of the other people. Taki-tumu was the first canoe to sail to New Zealand. It afterwards came back to Rarotonga. The other canoes did not return, only one came back, viz., Taki-tumu. This island had been settled, at the time the fleet left, by Tangiia and his descendants. Taki-tumu was the first canoe of Tangiia's *tere* that came to this island.† It came to Vai-kokopu, near Nga-tangiia. I do not know the name of Horo-uta, nor of Ngatoro-i-rangi, nor of Tama-te-kapua. I know the name of Mata-atua, but I do not know the names of Toroa, nor of Muriwai, but there is a clan called Mata-atua living at Arorangi. I do not know the name of Muri-enua canoe, but that is the name given to this district of Nga-tangiia. A canoe named Raupo also left this island in former days, but

*According to Maori tradition, Hotu-roa was captain of the Tainui, his brother Hotu-nui was the priest.

†Not the same Takitimu that came to New Zealand.

she went in another direction, to Tuanaki. Kaka-tuariki was the captain of Raupo. His friend, Tiare, stole ten bundles of *ataroroi* (coco-nuts cooked in a certain fashion), hence he left for Tuanaki.

“A man named Ava formerly came to this country; he landed at Poko-inu (west of Avarua). He came from Iva. It was he who brought the *kokopu* (a fresh-water fish) here first, hence the name Vai-kokopu near here, of which the old name was Avana-nui, a name given to it by Atā. The migrations to this land occurred in this order: Tangaroa, Aio, Tangiia—Ava came after Tangiia.*

“The fleet of canoes I have mentioned left here to go in search of another country for their crews, as Rarotonga was fully occupied when they came, and they also went to look for the *toka-matie*. There were two kinds of stone used in making *tokis* (adzes) in ancient times, the *toka-matie* and the *kārā*. The *toka-matie* was taken to New Zealand and the *kārā* left here. The *toka-matie* belonged to Ina. It was Ngaue who hid the *toka-matie* so that Ina should not find it. Ngaue went to New Zealand to hide the *toka-matie*. When he was at New Zealand, he saw some great birds there as high as the wall-plate of this house (about ten feet), they are called the Moa. Ngaue brought back part of those birds preserved in an *ipu* (calabash) as well as the *toka-matie*. These were the two things he brought back. It was after Ngaue returned that the fleet of canoes sailed for New Zealand, but I do not know how long after. It was because of the voyage of

*There is a Maori tradition that Awa-morehurehu went from New Zealand to Hawaiki. He lived two generations before the fleet arrived here in 1350. Little is known of the story of this Awa, however. It was in answer to my question as to this Awa that the old man replied as above. The date agrees well with that of Awa-morehurehu

Ngaue to New Zealand that the fleet went there. Ngaue called the *toka-matie*, "*e ika no te moana*"* a fish of the sea. I think that some of the canoes were built here, but I am not sure.

"I do not know the name of Kupe, nor of Aotea canoe, nor of Turi, as forming part of the fleet. Aotea-roa is the name, I know, for New Zealand. I heard of the doings of some of the people who went to New Zealand. Te Arava canoe arrived there first and Tainui second, and the crew of the latter on their arrival found the crew of Te Arava asleep, so they took their anchor and passed the cable underneath that of Te Arava. When the crew of Te Arava woke up next morning and on seeing the cable of Tainui underneath theirs, they were annoyed and claimed that they had arrived first. "No"—said the people of Tainui, "see the position of our anchor." I don't know how they settled the dispute. This is the same kind of discussion as occurred when Toutika and Tonga-iti arrived at this island. Taki-tumu canoe came back to this island after going to New Zealand, and did not return. Perhaps it was through her crew that our ancestors learnt of the dispute between Te Arava and Tainui crews.

"There was a canoe named Papaka-tere that came here in ancient times from Mata-kura: she went away no one knows where.

"Yes, I know the name Mamari as that of a canoe which left these shores long, long ago. She went to some place in the direction of Tuanaki, and did not come back, so far as I ever heard. I know nothing more about her.

"I learnt what I have told you from my father and grandfather, and they learnt it from their *tupunas* (an-

*The New Zealand greenstone is always said to be a fish.

cestors). Everybody knew about these canoes when I was young. It was before the Gospel was introduced I learnt this. At that time (1823) I had attended ten *takuruas* (annual feasts at the presenting of the first fruits to the *ariki*) when Viliamu (Williams) sent the teachers here (one of whom was Pepehia of Tahiti); the feasts were held at Arai-te-tonga. I was about this high (showing the height of a boy of 12 or 14) when I first went to the *tukuruas*. (In this Pa-ariki agreed; no boy younger than 12 to 15 would be allowed to attend.)"

Such is the substance of what I learned from old Tamarua Orometua. It was pleasant to see the bright intelligent look that came over his face when he heard the questions asked—they seemed to awake old memories of things long forgotten, and he would then give without hesitation a lot of detail which I could not take down. Every now and then he was at a loss for a name, but after looking down with serious furrowed brow for a time, he would glance quickly up, with a bright look of triumph on his face, as if pleased at his success in recalling the name. Had he not been so very deaf, much more information could doubtless have been got from him. I was most particular in getting his age; and it will be seen that, if he was twelve years old when he attended the first *takurua*, and that he was at ten of them before 1823, he would be about ninety-six when we visited him, and therefore a full-grown man, hearing and learning the ancient lore of his ancestors, before the disturbing influences of the Gospel obliterated them. He is a scion of one of the most ancient families of Polynesia, as may be seen in the history of the Tamarua family, a name they have borne continuously for some thirty generations—one of his ancestors was captain of the Tumu-enua canoe, referred to in Mr. Large's account

a few pages back, and the full and interesting history of his ancestors has been published in J.P.S., vol. xxviii., p. 61.

With reference to the island called Tuanaki, I learnt that this was supposed to be due south of Rarotonga, and in former times the Rarotongans used to visit it. It took them two days and a night to reach there in their canoes. There is no such island at the present time, but the Haymet Shoal exists in latitude $27^{\circ} 30'$, which is about 360 miles south of Rarotonga, a distance their canoes would sail over in about the time mentioned.* The *toka-matie* puzzled us all at first, for the translation is "grass-stone," but it soon dawned on me, and was confirmed by Tamarua, that they used the word *matie* to describe the green colour of the stone brought back by Ngaue. The expression is therefore an exact translation of our word "greenstone," or the *pounamu*† of the Maori. When I asked the old man if had ever seen the greenstone, he said he had not, and on my showing him a piece I had with me, he exclaimed, "Ah! It is true then what our ancestors told us of the *toka-matie*—there is such a stone." He was very pleased at this, but his pleasure scarcely equalled mine in finding that the Rarotongans had a traditional knowledge of the greenstone, and the fact of their giving it a different name showed that they did not derive their knowledge from the Maoris in late years.

*The late Judge Wilson told me that a trading vessel from Auckland used, at one time in the forties, to visit an island, the exact position of which was kept secret. But on a subsequent visit the island disappeared. Col. Gudgeon, in answer to my request that he would make enquiries as to any further information the Rarotongans might have about Mr. Wilson's story, says, "Certainly there is a remembrance of the Tuanaki people and island, and old John Mana-a-rangi had seen some of the people. I do not think the island disappeared more than 70 years ago."

†*Namu* is an old Tahitian word meaning "green."

To Maori scholars versed in the traditional history of the people, it is unnecessary to say that this Rarotongan story is almost the exact counterpart of New Zealand history. To others, not familiar with Maori traditions, it may be necessary to point out very briefly that these histories say, that Ngahue (Ngaue) came to New Zealand from Hawaiki before the fleet in consequence of disputes between him and Hine-tu-a-hoanga (Ina) as to the respective merits of the greenstone, or nephrite, and the *tuhua*, or volcanic glass ; that Ngahue found the Moa (*dinornis*) in this country, and that he took some of the preserved flesh of the bird back with him, together with a block of greenstone, out of which were made the axes used in building the canoes of the fleet, the exact names of which, according to Maori tradition were given by Tamarua. That the fleet arrived in New Zealand (about the year 1350) ; that there was a dispute between the crews of Tainui and Te Arawa as to which arrived first, on account of those of Tainui having placed their cable under that of Te Arawa ; that Taki-tumu canoe returned to Hawaiki to fetch the *kumara* tuber, and that she came back to New Zealand with her valuable freight. This last is the only point on which the two stories differ ; Tamarua holds that this vessel never returned to New Zealand, but remained at Rarotonga. The Mamari canoe was that of the northern tribes of New Zealand, and though she arrived here at no great distance in time from the fleet, she did not form part of it. The want of knowledge on Tamarua's part of the Aotea canoe is easily explained, for she did not come with the fleet, but arrived a little time before it,* having come from Ra'iatea, the strong probability of which has been shown. I may add that

*I have the evidence of this, but it is too long to quote.

the island at which the Aotea called on her way to New Zealand, named by the Maoris, Rangitahua (or Moti-whawha, or Ko-tiwhatiwha) is known to Rarotongan tradition as Rangitaua, but no indications are given as to its position. I identify it with Sunday Island, of the Kermadec Group, where old Polynesian stone axes have been found.

As to where the New Zealand fleet came from prior to its stay in Rarotonga, I much regret that the excitement caused by finding such a complete knowledge of New Zealand history in Rarotonga, caused me to forget to ask Tamarua's opinion on the matter ; but from the information obtained by Mr. Large, and what was told me by the late Te Pou-o-te-rangi, of Rarotonga, they came from Tahiti, though perhaps not from the Marquesas, as Mr. Large learnt. Whilst there can be no reasonable doubt that in those days, the Maoris and Rarotongans were perfectly familiar with the Marquesas (Iva, or in Maori Hiwa), we cannot neglect the important statement of the Maoris themselves that they came from Tawhiti, or Tahiti, especially when taken in conjunction with the Tahitian names of the west coast of that island, preserved by the crews of the canoes of 1350 and applied to their *tuāhus*, or altars at the places they first landed. That Tahiti and the neighbouring islands was the home of the Maoris some generations before their migration has been proved by the identity of ancestors.

But all doubt as to whether some, at least, of the canoes of the fleet came from Tahiti or not is cleared up by Mr. Tati Salmon, the late head chief of Te Teva clan of Papara, west coast of Tahiti, in his paper printed in J.P.S., vol. xix., p. 44, where he mentions that the well known canoes of the fleet, "Tainui," and its commander, Hotu-roa,



Maori Chief, Polynesian type.

and the "Matātua" canoe of the fleet, (the stone skids of which are still in position at Popoti) came from the Papara district, Tahiti.

As to the time of departure of the fleet from Rarotonga to New Zealand, the information obtained by Mr. Large shows that the canoes arrived in Rarotonga with those of Naea. If this is so, then the Maoris must have stayed in Rarotonga for at least three generations, for Naea arrived there in the latter days of Tangiia. This is most unlikely, however, because there is nothing in Maori history to confirm it, and, moreover, had there been such a prolonged stay, the names of Maori ancestors immediately preceding the *heke*, or migration, would certainly be shown on some of the numerous genealogical tables

Tangiia	obtained by me in Rarotonga. But
Motoro	there are no such names. The only
Uenuku-rakeiora	Maori ancestors in those tables (of
Uenuku-te-aitu	this period) are the four last shown
Ruatapu	in the margin, the last of whom flourished in the generation the fleet left for New Zealand.

According to Maori History, Uenuku and Ruatapu lived in the generation that the fleet left Hawaiki; and it was not long before the departure that the incident known as "*Te huri-pure-i-ata*" occurred, when a number of young chiefs were drowned through the action of Ruatapu, his brother Paikea alone escaping, to become afterwards a famous ancestor of the Maoris. It will be remembered that Ruatapu's parting words to Paikea were, that in the eighth month he would visit his father's people, and that they were all to flee to Hikurangi to save themselves from the inundation which Ruatapu promised. This flood in Maori History is known as "*Te tai o Rua-*

tapu ” ; in Rarotonga it is known as “ Te tai o Uenuku ” ; and local tradition says the people saved themselves by fleeing to Mount Ikurangi, a graceful mountain just behind Avarua, Rarotonga. Whether the scene of this inundation is really connected with Rarotongan Ikurangi, or some other (according to Rarotonga story this mountain was called after another of the same name in Tahiti), is doubtful. As to the nature of the inundation, it was probably an earthquake wave. I myself saw the effect of the wave of 1868, where, after traversing the whole breadth of the Pacific from South America, it struck the Chatham Islands with such force as to leave whaleboats thirty feet above tide level.

That the above Uenuku is identical with the Maori Uenuku is proved by his father and his son having identical names in both Maori and Rarotonga history. Moreover, the Rarotonga native history says, “ *Ia Uenuku-te-aitu-i tona tuatau kua tupu te ngaru.* ” “ In the time of Uenuku-te-aitu, rose up the waves,” which seems to refer to the predicted inundation.

We will now see how the genealogical accounts of Maori and Rarotongan agree as to the period of Ruatapu. On the particular line from which the fragment in the margin has been taken, Ruatapu is the eighteenth back from Queen Makēa now living. But, if we take the mean of a considerable number of lines to fix the date of Tangiia we shall find he lived twenty-six generations ago. Counting down from him, we shall find that Ruatapu flourished twenty-two generations ago. The mean of a large number of Maori genealogies back from 1900 to the date of migration to New Zealand is twenty-two generations, and it is known that Uenuku and Ruatapu lived in the generation that the *heke* left Hawaiki. Hence we see the records of

the two people agree remarkably well. They are in fact history not myth.

Motoro, mentioned in the marginal genealogy, was sent by his father Tangiia to become high priest of the god Rongo at Mangaia, as mentioned by Dr. Wyatt Gill in "Myths and Songs," and he is mentioned as a Maori ancestor also.

It was about this period of Rarotongan history, that flourished two priests named Paoa-uri and Paoa-tea who voyaged to Ra'iatea to present a big drum called Tangimoana to the god Oro, at Opoa, where they were both killed, the full story of which is known to Tahitians.

The above is perhaps as accordant an account of events in Polynesian History as will ever be obtained. As this book will be read by many who are not familiar with Maori History, it is necessary to say that the migration to New Zealand herein described is by no means the earliest one of which we have records; on the contrary, it was the last of several, but at the same time by far the most important.

It seems probable, that between the date of Tangiia's settlement on Rarotonga in 1250, and the arrival of the fleet in New Zealand in 1350, occurred a number of solitary voyages to New Zealand under Tu-moana, Paoa, Kupe II., Ngahue, and several others, the exact dates of which are very difficult to fix. Many of these people returned to Eastern Polynesia, leaving some portion of their crews in New Zealand. After 1350 we have the record of only one voyage back to Hawaiki, and that was in the same generation that the fleet arrived. Since that time down to the arrival of Captain Cook in 1769, the Maoris, like the Hawaiians, remained isolated from the rest of the world.

It seems then from what has been said above, and from other evidence that might be adduced, that the Maori migration which came to New Zealand, *circa* 1350, in the canoes Tainui, Te Arawa, Mata-atua, Toko-maru, Taki-tumu, and Kura-haupo, came from the west side of Tahiti, and that they called in at Rarotonga on their way. On their further course to the S.W. they met with bad weather, the remembrance of which is retained in the Arawa Traditions, where the descent of the canoe to Te Waha-o-te-Parata is no doubt the description of a tempest given in the allegorical form so common to all Polynesian legends. The Taki-tumu account of the starvation they experienced, shows what straits they were put to. Their canoes all made the land in the neighbourhood of the East Cape of New Zealand, and from there coasted along to the places their crews finally settled in—Mata-atua, at Whakatane, Te Arawa at Maketu (both places in the Bay of Plenty), Tainui was hauled over the isthmus at Otahuhu, near Auckland, and then proceeded by the west coast to Kawhia where they settled; Tokomaru probably went round the North Cape, landing her crew at Mohaka-tino, or its neighbourhood, north of Taranaki; Taki-tumu went on to the South Island, whilst Kura-haupo, after its wreck at Rangitahua appears to have made the land near the North Cape, where some of its crew remained, whilst others settled in Cook's Strait, near Manawatū. It is said that she was finally wrecked on the west coast of the South Island.

The Aotea canoe, sailing from Ra'iatea, *did not call at Rarotonga*, but came on to Rangi-tahua (or Sunday Island), and had apparently fallen in with the Kura-haupo on the way, or—as some evidence seems to indicate—this island may have been appointed a rendezvous for the whole

fleet. Here Kura-haupo* was wrecked and many of her crew came on in the Mata-atua to New Zealand, but the probability is that the canoe itself was subsequently repaired, and finally reached New Zealand, as has just been stated above.

The above is the only instance recorded of a fleet arriving in New Zealand, but there are numerous references to other canoes which came previously—such as Mamari, the canoe of the northern tribe of Nga-Puhi; the Mahuhu, the canoe of the Ngati-Whatua tribe of Kaipara, which probably arrived in the times of Toi, or about the year 1150; the Horouta, Paoa's canoe, which came to the east coast, somewhere about 1350, besides many others.

It is from the chiefs of the canoes that formed the fleet of 1350 that Maori aristocracy loves to trace descent; the descent from the old *tangata-whenua*, or previous migrations, except that of Toi-te-hua-tahi, who came about 1150, is with many tribes ignored or made little of. There is plenty of evidence that this last migration was composed of people more advanced in ideas and of far greater warlike powers than the original inhabitants; and it is clear that within a few generations they had practically conquered and absorbed the others, often enslaving them; and indeed it is stated that it was due to the large number of women taken captive, that the Maoris so quickly increased in numbers. It is stated in Hamiora Pio's MSS. that the *tangata-whenua* were a peaceful people, not like the ferocious cannibals of the fleet. Indeed, it is probable that these latter people brought

*Later and reliable information received since the second edition of this work was published, shows that Kura-haupo first came to New Zealand under the chief Whatonga. She must have returned to Hawaiki and then come back again with the fleet, and on this second voyage she was wrecked, as described above.

cannibalism with them. In the mountainous country of the Ure-wera, tribes are to be seen the purest descendants of the older inhabitants, who, although very much mixed with the later migrations, still show some difference in appearance that approximates then more to the Morioris of the Chatham Islands, who are no doubt the same people.

These ancient people were, however, the same Polynesian race, though somewhat more mixed with Melanesian ; there is no sign of any previous purely Papuan or Melanesian people ever having inhabited New Zealand, or indeed any part of the Pacific now occupied by the Polynesians. At the same time, the description of these people leads us to infer that there were to a certain extent mixed with the Melanesian. This shows, as do other things, that they came here from the Western Pacific—not from Tahiti, as did the last migration. The few slight indications that some writers have fancied indicated a previous race are all referable to contact of the Polynesians with Papuans or Melanesians in their migrations to the Fiji and other Melanesian Islands.

If what has been said about the connection between Maori and Rarotongan ancestors is true, it follows that the Moriori people of the Chatham Islands formed part of the same branch of the race, together with the Hawaiians. The Morioris have a good many words in common with the Rarotongans, which the Maoris have not retained in their dialect. The Hawaiians and Morioris are the only two branches of the race—so far as I am aware—that use the causitive form of the verb in *hoko* (Hawaiian *ho'o*). Of the principal dialects of Polynesia, the following are the most alike in the order given :—Maori (and Moriori), Rarotongan, Tahitian, and Hawaiian.

The Moriori traditions are very precise in many respects. They say that they arrived at the Chatham Islands (Rekohu) from Hawaiki ; but as they have retained the common name of New Zealand, Aotea-roa, in their traditions, besides another old name of the North Island, Hukurangi, and moreover knew the old name of the north end of the South Island, Aropaoa—at one time a name for the whole of the South Island—there seems little doubt that they went to the Chathams from New Zealand, the more so, as we now know that this country was also called Hawaiki, *i.e.*, Hawaiki-tautau. They are acquainted also traditionally with the names of several New Zealand trees not known elsewhere. The two lines of genealogies we have of this people, show that the migration to the Chatham Islands took place, by one line twenty-nine, by the other thirty-one, or a mean of thirty generations back from 1900.

THE MORIORIS OF THE CHATHAM ISLANDS.

SINCE the third edition of this work was published we have acquired the account of the exodus of the Moriori people from New Zealand, derived from the teachings of the *whare-wānanga*, or Maori College, of the east coast, New Zealand. The following is a brief *resumé* of that account.

When Toi-te-huatahi came from Tahiti about the middle of the twelfth century, he missed New Zealand and discovered the Chatham Islands, or Rekohu, as the Morioris call it. He described it as a small island, uninhabited, and “on which the fogs and mists constantly hang,” which is quite true for it has a very foggy climate. The

news of this discovery spread abroad among the *tangata-whenua* of New Zealand, and when the Tini-o-Awa tribe of Maoris eventually fell on the original inhabitants of New Zealand and they were expelled, they knew where to go to. It was in the times of Toi's grandson and his immediate descendants that this expulsion took place. The *tangata-whenua* were expelled from the Taranaki coast of New Zealand by the Tini-o-Awa tribes, driven across Cook's Straits to D'Urville Island, where they again suffered defeat, and were last seen (as was afterwards heard) heading for the Chatham Islands. These were the original Morioris, and the date is approximately the end of the twelfth or beginning of the thirteenth century, a date which agrees fairly well with that deduced from the Moriori genealogies, which is the year 1175.

Subsequently a chief named Kāhu, from Whakatane in the Bay of Plenty, knowing of Toi's discovery, migrated to Cook's Straits where he prepared a canoe to visit the Chatham Islands. On his arrival he found many people there, who were the descendants of those expelled from the Taranaki coast. Not liking the place Kāhu started back for the South Island of New Zealand, but never reached there; he was probably lost on the voyage over those stormy seas.

Four generations after Kāhu, some people, descendants of some of Kāhu's crew, returned to New Zealand and settled in the Whanganui district, Cook's Straits. No doubt it would be by these people that the Maoris learnt of the fate of those expelled from D'Urville Island.

At a somewhat uncertain date two canoes, the "Rangi-mata" and "Rangi-houa," came from Rarotonga and the Eastern Pacific, and, after calling at the east coast of New Zealand, went on to the Chatham Islands, and there

the crews settled. The present (or late, for there are only about half-a-dozen left) Moriori people are the descendants of these Rarotongans and *tangata-whenua* people ; and hence, as Mr. Shand has pointed out, are found many Rarotongan words in their language, not used in New Zealand.

All of the above goes to corroborate the late Mr. Shand's account of the Morioris as published in "Memoirs of the Polynesian Society," vol. II., though there is little difference in the two accounts, as is only natural, and by a close study this could be eliminated.

For the use of Polynesian Scholars, I add a table of events and dates, derived from these Rarotongan and other sources. They are of course only approximate, but will in the meantime serve the purpose of a summary of the history of the people, on which others may build.

APPENDIX.

SINCE the foregoing was sent to the printer some further information has been received bearing on the Indian origin of the Polynesians. In the last number of the "Memoirs of the Asiatic Society of Bengal," Vol. vii, No. 3, is to be found a long and interesting paper by Mr. James Hornell, Director of Fisheries, Madras Government, on the subject of "The Origins and Ethnological Signification of Indian Boat Designs," in which the author deals exhaustively with his subject. The matter that most interests us is that the author claims the Polynesians to have been living on the coasts of India in very early times, indeed, in Pre-Dravidian times, and that these same Polynesians introduced the use of the out-rigger canoe to coastal India. Though not stating so definitely, Mr. Hornell seems to think that these Polynesians came to India from Indonesia, whereas we think the people were a branch of the Proto-Aryans, or Gangetic race of Logan. The author gives an illustration of one of the "Parawa fishermen" of the Indian coast of the present day, and this picture might easily be taken for a Maori, Rarotongan, Tahitian, Hawaiian or Samoan, except that the hair is slightly too crispy.

In another paper appearing in the "Geographical Review," the organ of the American Geographical Society, Dr. Griffiths Taylor of the Sydney University, describing the various migrations of mankind from the very earliest dates, includes our Polynesians in the Aryan branch of mankind. This is very satisfactory to those of us who have contended for this connection of the Polynesians for many years past.

APPROXIMATE DATES IN POLYNESIAN HISTORY DERIVED
FROM RAROTONGAN AND OTHER RECORDS.

	B.C.
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Te Kura-amoo migrates to Avaiki-te-varinga Java	65
Vai-takere lives in Avaiki-te-varinga ; discovery of breadfruit	50
Period of Wakea (Fornander)	390
Tu-tarangi is living in Fiji ; first mention of Samoa	450
Irapanga sails to Hawaii	450
Period of Tinirau	500
Period of Renga-ariki	575
Tu-tonga-kai-a-Iti lives in Tonga-nui ; others in Samoa	600
Period of Ui-te-rangiora, the navigator ; Antarctic voyages	650
Hawaii, mention of	650
Marquesas probably settled	675
Period of Tawhaki	700
Tahiti was inhabited at this time, but not then settled for the first time, probably	850
Period of Apakura	875
Rarotonga first colonised by Apopo and Ata-i-te-kura	875
Period of Tuna-ariki and Tu-ei-puku in Fiji ..	875
Kupe discovers New Zealand	925
Te Ara-tanga-nuku and commencement of second period of voyages	950
Tu-nui lives at Tahiti	950
New Zealand settled by original inhabitants ..	975
Paumotu colonized	1000
Samoaan migration to Tonga-nui	1050

	A.D.
Period of Onokura and of Naea, who visits Vaii (Hawaii)	1100
Voyages to Hawaii from the South (Fornander) ..	1150
Time of Toi-ka-rakau, New Zealand	1150
Moriori migration to the Chatham Islands from New Zealand	1175
Period of Pau-matua voyages between Tahiti and Hawaii	1225
Period of Tangiia-nui, Iro, Tutapu, and second settlement of Rarotonga	1250
Awa-morehurehu, of New Zealand, goes to Rarotonga	1300
Voyages from the south to Hawaii cease (Fornander)	1325
Sundry voyages to New Zealand under Paoa, Tu- moana, Kupe, Ngahue, etc. ..	1250 to 1325
New Zealand settled by "The Fleet"	1350

Otira ua.

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RAROTONGA GENEALOGIES.

Generations.

95 Te Tumu = Papa (f) } lived in ATIA-TE-VARINGA-NUI
Te Nga-taito-ariki } or AVAIIKI-TE-VARINGA-NUI
Mua
Eanga
Unga
90 Engi
Niua
Tamore
Ru-roa
Ru-poto
85 Ru-maeaea
Ru-tapatapa-i-aa
Ueuenuku
Ueuerangi
Tu-ei
80 Maru-i-te-rangi
Noa
Tapu
Angaia-ki-te-rangi
Tangaroa-maitu-rangi
75 Tangaroa-tiputa-pe
Te Pou-o-te-rangi
Maro
Te Tupua
Ara-nui
70 Runa
Ru
Aio
Peke-to-io
Peke-to-ake
65 Peke-tea-tama
Ia-te-po
Ia-te-ao
Ia-mama
60 Ia-te-ata
Ia-tupu-ranga
Ia-makaro
Ia-tangata
55 Tangata-nui
Tangata-rai
Tangata-katoa
I-te-katoaranga
I-a-te-atu
Tiki
50 Taito-rangi-ngunguru
Taito-rangi-ngangana
Toro-ki-matangi
Te Irapanga
Tu-tarangi
45 Tangaroa-marou-uka
Tu-takapu-a-uta
Tu-takapu-a-tai
Te Arunga
Te Araro
Te Atoru-aitu
Te Atoru-ake-na
Aitu
Ao-keu
Ao-rai
35 Ao-ki-rupe
Ao-ki-vananga
Ao-ki-atu
Raki-tu
Raki-roa
30 Te Ariki-tapu-kura
Moe-itiiti
Moe-rekareka
Moe-metua
Moe-tara-uri (circa 1250)
26 Iro (the Maori Whiro)

Te Itonga
Te Ake-rua
Nae-tu-kura
Nae-iki-aitu
Tua-ariki
Taki-varu
Te Pu-rara
Avaiki-mainie
Tu-te-iku-mea
Tu-mai-oni
Te Marua-o-Avaiki
Tamarua-nui
Tamarua-paipai
Tamarua-tukinga
Tamarua-oki-rua
Tamarua-te-aranga
Tamarua-pai (circa 1250)

93 Te Tumu = Papa (f)
Te Nga-taito-ariki, 2 Atea, 3 Te Tupua-nui-o-Avaiki, 4 Pupu, 5 Kau-kura } lived in ATIA-TE-VARINGA-NUI or AVAIIKI-TE-VARINGA-NUI
Mua
Tu-te-rangi-inarama
90 Mua
Eanga
Maina
Maeata
Makaro
Te Marama
85 Te Eanga-ki-te-ao
Tangata-kato
Te Atu-tanganga
Te Atu-te-ngatata
Te Atu-te-ki
80 Te Atu
Tiki
Taito-rangi-ngunguru
Taito-rangi-ioio
Taito-kuru-angiangi
75 Taito-kuru-ma-rakamea
Vai-takere
Te Tarava
Te Tarava-enua
Te Rua-enua
70 Rua-mata-iko
Ara-kapua, 2 Punupunu, 3 Uta-rei
Te Ara-o-nga-atua
Toi
Punga-verevere
65 Manu
Manu-kajaia
Manu-kavakevake
Ore
Turanga Ruru
60 Rongo-rua
Rira
Te Ira-panga
Tu-tarangi (ct. of Tu-tavake)
Etoi
55 Etai
Emaunga
Erangi
Ui-tamua
Ui-taringa
50 Ui-te-rangi-ora
Te Rangi
Ata-o-te-rangi
Tara-o-te-rangi
45 Te Paku-o-te-rangi
Te Uka-o-te-rangi
Uu
Ane
Taipu
Tuna-ariki (ct.) 1 Tu-ei-puku, 2 Maru
40 Kati-ongia
Kapua
Atonga (ct. Rata)
Te Arutanga-a-nuku
Te Arutanga-a-rangi
35 Te Amaru-ariki
Te Amaru-enua
Te Uenga-ariki
Te Uenga-enua
30 Kau-tea
Kau-mango
Vai-iti
Kau-kura
(f) Ruamano = Pou-vananga-roa Kau-ngaki
(circa 1250) 26 Tangiia-nui
Moto
1 Uenuku-rakei-ora 2 Tane-here-pi
Uenuku-te-aitu
Ruatapu (circa 1350, date of "The Fleet" leaving
Tahiti and Rarotonga for New Zealand.)

57 Tu
Tu-tavake = Au-mea-ki-aitu (f)
55 Turi-ara
Renga-ariki = Kau-oia
1 Tu-tonga-kai-a-Iti, 2 Turi-pakea (ct.) Mataru
Te Memeru
Te Memeru-enua
50 Te Emaema-a-rangi
Ema = Ua-uri-raka-moana
1 Karii
Karii-kaa 2 Taaki
Papa-ma-taiko
Papa-neke
45 Ngana-kou-kupenga
Pou-ariki
Reua-uenga
Ngana-te-tupua =
Apakura = Vaea-te-atu-nuku
40 2 Vaea-ma-kapua 1 Tu-ranga-taua
Rua-aangu
Tu-nui
Koro-aka-ata
Otu-tuki-kika
35 Tu-kiekie
Koro-mata-aro
Koro-taa-katau = Angai-i-mua (f)
32 3 Rua-tea = Vai-roa (f) 2 Koro-panga-ki-a-ua 1 Kaua = Te Putai-ariki (f)
Ono-kura = Te Ata-nua (f)
Nga-upoko-turua
Ngamaru
Kotuku-tea
Tangiia-ariki
Te Akaau-ariki
30 Anga-takurua
Utu-ariki
To-pata
Rongo-aku
27 Te Uru-o-Iva
(ct. of Tangiia-nui) Tara-mai-te-tonga (circa 1250)

42 Makea-vaero-rangi = Iva
Makea-tavake
40 Nuku-akatau-ariki
Makea-ariki
Taitopu
Makea-mimiti-nui
Makea-ka-tu-iti
35 Ikitia
Apainga
Meke
Akanoi-ariki
30 Ariki-mei-tai, or Makea
Te Pou-o-te-rangi
Makea-ka-peu-te-rangi
Oe
Eaa
26 Karika (circa 1250)

NOTE.—ct. means "contemporary with"
Figures shows generations back from A.D. 1900.

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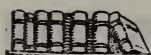
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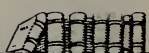
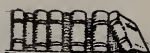
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Impressions of a New Zealand Pastoralist on Tour.

By A. W. Rutherford. 275 pages ; 16 illustrations.
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Our Own Little Rebellion. The story of the Eureka Stockade. By Henry Gyles Turner. 124 pages ; illustrated. Price, 3/6.

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Maoris of New Zealand. By James Cowan. 356 pages ; 64 original illustrations. Price, 15/-.

The author is acknowledged throughout the world as an authority on Maoris matters, and in this historical work he gives a detailed account of the history, religion, mythology, customs, and social life and institutions of the Maori race.

Maori and Polynesian : their Origin, History, and Culture. By Prof. J. Macmillan Brown, M.A., Litt. D. 300 pages. Price, 5/-.

A valuable contribution to a much discussed subject, in which the writer, after examination of various portions of Polynesia, argues that the Polynesian race originated from the neolithic maritime Caucasians of Europe.

Who are the Maoris ? By A. K. Newman, M.D. 303 pages ; 17 illustrations. Price, 8/6.

The condensed result of a great amount of work and study in the museums of Honolulu, Oxford, Cambridge, Leyden, Amsterdam, Calcutta, Singapore, and Batavia, and of visits to Benares. The writer contends that his book contains convincing evidence that the Maoris came



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from Northern India, and that they are an Aryan-Mongolic people, but dominantly Caucasian; and that he has recovered the lost history of the Maori race.

South Island Maoris. By Canon Stack. 136 pages. Price, 1/6.

Beside his wide knowledge of Maori history and traditions, Canon Stack possessed a bright literary style. Into this sketch of the history of the South Island Maoris, from about 1550 A.D. to modern times, he introduced reliable traditions, legends and poetry.

Maori Life in Ao-tea. By Johannes C. Andersen. 675 pages; well illustrated. (Reprinting—probable price, 18/6.)

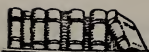
The volume is the result of much painstaking study of Maori history, mythology, legends, tales, etc. It contains also a valuable index of proper names.

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MAORI LANGUAGE.

Maori Dictionary (Dictionary of the New Zealand language). By Bishop William Williams. Fourth Edition, with additions, corrections, and an introduction by Bishop W. L. Williams. 226 pages. Price, 7/6.



A reprint of the Maori-English portion of Bishop Williams' famous dictionary.

First Lessons in the Maori Language. With a short vocabulary. By Bishop W. L. Williams. Sixth edition (revised). 175 pages. Price, 2/6.

A clear, concise, and well arranged text-book with progressive exercises, admirably adapted to the study of the Maori language.

Manual of Maori Conversation and Grammar. By A. T. Ngata, M.A., LL.B. Revised and enlarged edition. 166 pages. Price, 2/6.

Designed to aid both Pakeha and Maori in the acquisition of each other's language, this excellent manual presents Maori grammar lucidly; its conversational phrases, in parallel columns (English and Maori) cover a great range of subjects; and an exceedingly useful vocabulary is given.

Maori-English Tutor and Vade Mecum. By H. M. Stowell (Hare Hongi). 248 pages. Price, 5/-.

A scholarly text-book by a native interpreter. It gives a thorough grounding in the sounds, elements and principles of the Maori tongue. It also contains useful articles on several subjects, such as the law of tapu, Maori marriage customs, land tenure, etc., with a criticism of the Rev. R. Maunsell's "Grammar of the New Zealand Language."

Koro. By Canon J. W. Stack. 109 pages. Price, 2/6.

An interesting story of an old Maori lay-reader who once had been captured and enslaved by the fierce Te Rauparaha. Koro did splendid work amongst the people of his race. Incidentally the story illustrates curious workings of the Maori mind.

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The authors of this excellent manual give a very clear explanation of lyrical poetry. Following this are many selections from English and Australasian poets, with general notes aiming at suggesting the viewpoint from which each poem is to be studied. At the end there are many questions; not examination questions, but lines of enquiry designed to lead readers to a full appreciation of lyrical poetry.

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Poetic sensibility, keen and sympathetic insight, original and striking thought, and considerable power of expression



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A collection of seventy-seven poems dealing mostly with New Zealand life. They are marked by felicitous diction, considerable metrical skill, and sympathetic interpretation of Nature. Johannes Andersen has been highly praised for his dainty vignettes of bush and bird. At the conclusion of a short introduction expressing appreciation of Mr. Andersen's verses, Professor J. Macmillan Brown states: "It is a great pleasure to know that such fine work can be produced in a country such as ours."

Land of the Morning. By Jessie Mackay. 140 pages. Price, 3/6. Cloth.

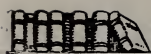
Miss Jessie Mackay is in the very front rank of Australasian poets. Her true lyrical note, her wide vision, the fire and spirit of her narrative poetry, the colour and charm of her descriptive poetry, and her clever craftsmanship are well revealed in these poems, many of which had been published in English and Australian literary journals.

Shingle Short, and Other Verses. By B. E. Baughan. 205 pages; illustrated. Price, 5/-.

A series of poems in which the well-known Christchurch poet deals mainly with New Zealand subjects.

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This is not a collection of verses written of Victoria College, but a collection of poems written by students of the College, which had a notable period of literary activity. Some of the finest of New Zealand's poets are contributors to it. It contains work which has in it the essence of poetry, and it also has topical verse. Additions have been made since the first edition went out of print.



Maoriana. By Elan Westerwood. 200 pages ; bound in attractive marbled cover. Price, 3/6.

A narrative poem into which are introduced vivid descriptions of Maori manners, customs, and traditions.

The Modern Arthur, and Other Poems. By Charles William Purnell. 390 pages. Price, 6/-. .

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M.R.C.S., D.P.H., 127 pages. Price, 2/6.

An expert view of a grave problem.



NATURE BOOKS.

Nature in New Zealand. Compiled by James Drummond, and edited by Captain F. W. Hutton. 190 pages; 104 illustrations. Price, 1/6.

An elementary book on the natural history of New Zealand. The volume is really a reprint of a series of articles written for the "Lyttelton Times" by Mr. Drummond, and published in book form in response to repeated requests. In addition to natural history, there are articles in simple language on such subjects as the Maoris, their origin, their arrival in New Zealand, Maori life, and the pronunciation of Maori words.

Plants of New Zealand. Second edition. By R. M. Laing and E. W. Blackwell. 454 pages; 160 illustrations. Reprinting—probable price, 15/—.

A standard book on the flora of the Dominion. As few technical terms as possible have been employed, and those used are explained in the text or glossary. The book gives an interesting description of New Zealand plants, written in a manner intelligible to all, and it is excellently illustrated.

Botany for New Zealand Readers. By F. Neve, M.A., LL.B., D.Sc. Third edition. 269 pages; illustrated by half-tone blocks and numerous drawings. Price, 4/6.

A most interesting work written in simple language. It is an indispensable adjunct to a long walk in the bush or by the seashore. A book above all others that will tend to popularise the unique flora of the Dominion. Instructive drawings accompany the letterpress, and the book is beautifully printed on heavy art paper.

First Studies in Plant Life in Australasia. By W. Gillies, M.A. Revised and enlarged edition. 222 pages; illustrated. Price, 1/9.

There is no book which makes the study of plant life more attractive to children than this simply but brightly written volume. The manner in which the numerous



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Australian Plants suitable for Gardens, Plants, Timber Reserves, etc. By W. R. Guilfoyle. 478 pages ; 306 illustrations. Price, 15/—.

Deals mainly with the nomenclature of Australian plants and trees, with practical information regarding the sowing and raising of seeds, etc.

Mutton Birds and Other Birds. By H. Guthrie-Smith. 208 pages ; 77 illustrations. Price, 10/—.

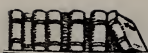
This book is notable for its beautiful engravures and tone plates, marking it without doubt as one of the most artistic and most ambitious yet produced by a colonial firm of publishers. The book is written mainly for the lover of nature, and the letterpress is in simple language throughout, little or no reference being made to scientific terms. In addition to the muttonbird (or petrel) the writer imparts valuable information concerning the gull, robin, penguin, kaka, kiwi, bellbird, weka, rifleman, and other birds found in the Stewart Island sanctuary.

The Kea : A New Zealand Problem. By George R. Marriner. 147 pages ; 44 illustrations and maps. Price, 5/—.

A full description—compiled from personal observations of the sheepfarmer's greatest enemy, its habitats, and its ways, together with a discussion of the theories advanced to explain its sheep-killing propensities.

Birds of Our Bush ; or Photography for Nature Lovers. By R. T. Littlejohns and A. S. Lawrence. 208 pages ; over 60 illustrations. Price, 12/6.

This beautiful book dispels the idea, held by many people, that bird photography is an expensive hobby. With a couple of cheap cameras the two young authors have produced many bird pictures which are a delight. These, and the results of their week-end observations,



over a number of years, of Australian birds in their native haunts, have brought them, as Dr. J. A. Leach remarks in his introduction to the book, into the front rank of Australian ornithologists and naturalists. Their story of their work, too, makes delightful reading, and both naturalists and general readers enjoy this book.

Birds of Australia. By A. H. S. Lucas, M.A., B.Sc., and W. H. Le Souef, C.M.Z.S., M.B.O.U. 490 pages; 6 artistic coloured plates and 185 other illustrations. Price, 22/—.

A volume of interest to either the man of science or the layman. It is full of interesting information. The number and beauty of the illustrations alone would place the book in the forefront of colonial publications; its authoritative and well-written letterpress makes it a standard work.

Australian Bird Book. By J. A. Leach, D.Sc. 200 pages; 20 coloured plates, illustrating 177 birds, and 74 half-tone illustrations. Price, 5/—.

One of the most remarkable books published in Australasia. On no previous occasion has so much valuable information been presented in such concise form.

Animals of New Zealand. An account of the Dominion's air-breathing Vertebrates. By Captain F. W. Hutton and James Drummond. Third edition. 407 pages; 152 illustrations. Under revision. Probable price, 15/—.

The standard book of reference not only for the naturalist, but for those who do not desire to confine their knowledge of New Zealand's natural history to purely technical detail. Scientific information is interspersed with stories of habits and characteristics of the various animals and birds. The Maori and the common name of each animal are also given.

First Studies in Insect Life in Australasia. By W. Gillies. . 178 pages; 109 illustrations. Price, 1/6.

A book which, though written mainly for the use of younger scholars who are making their first attempt to understand the world of insect life, is in general request amongst adults who do not aspire to a scientific text book.

Animals of Australia : Mammals, Reptiles, and Amphibians. By A. H. Lucas, M.A., and W. H. Dudley Le Souef, C.M.Z.S. 337 pages ; 171 illustrations. Price, 15/—.

A companion volume in every respect to "Animals of New Zealand." While intended primarily for the general reader, the arrangement and treatment throughout are thoroughly scientific. This book may be strongly recommended to all interested in the natural history of the Australian continent.

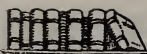
AGRICULTURE AND HORTICULTURE.

Flower Gardening in New Zealand. By James Young, F.R.H.S., and D. A. Hay. 126 pages ; illustrated. Price, 2/—.

A well-known nurseryman in Auckland has collaborated with the Curator of the Christchurch Botanic Gardens in the preparation of a handbook indispensable to amateur gardeners throughout New Zealand. Where necessary, modifications due to variations of climate in different parts of the Dominion are mentioned. The book is useful to professionals also.

Vegetable Growing in New Zealand. South Island Edition. By J. T. Sinclair. 109 pages ; fully illustrated by line drawings explaining important gardening processes. Price, 2/—.

In Mr. Sinclair's very popular handbook the amateur is instructed in all branches of gardening, from preparing the soil to gathering the crops. Lists are given of the best varieties of each seed, the rotation of crops, and the work for each month. A valuable chapter is headed "Don'ts for Amateurs." The book is also exceedingly useful to



professional gardeners. This edition is intended for use by South Island gardeners, and, in view of variations of climate, Mr. Sinclair has consulted experts in various parts of the Island.

Vegetable Growing in New Zealand. North Island edition. 128 pages; fully illustrated. Price, 2/-.

This edition of Mr. Sinclair's practical handbook is made particularly applicable to climatic and other conditions in the North Island. Messrs. D. A. Hay and F. Bennett, two North Island experts, have assisted Mr. Sinclair in this work, and have supplied excellent notes on the growing of certain vegetables which can be grown only in the North Island. They have also supplied a new garden calendar.

Fruit Growing in New Zealand. By J. T. Sinclair. 132 pages; illustrated. Price, 2/-.

Simple and clear instructions upon planting, growing, and keeping in order the different kinds of hardy fruits in New Zealand. No trouble has been spared to make the text applicable, as far as possible, to all parts of the Dominion. A chapter on "Orchard Pests and their Control," by a specialist, is added.

Manual of Gardening in New Zealand. By David Tannock. 298 pages; 92 illustrations and photographs. Second edition (revised), 7/6.

The standard book on gardening in the Dominion. Valuable contributed sections include chapters on "Hardy Bulbs and Garden Foes," by A. E. Lowe; on "Vegetable and Fruit Growing," by J. T. Sinclair; and on "Rose Growing for Exhibition," by R. Nicoll. The object of the writer is to supply information to the amateur as well as to the professional gardener; and to this end the book is written in simple language, and is as free from technical terms as the limits of a volume on every branch of horticulture will admit.

The Australasian Rose Book. A complete practical Guide to Rose Lovers. By R. E. G. Elliott. 224 pages; profusely illustrated. Price, 10/6.

In this handsome volume Mr. Elliott, for many years an exceptionally successful exhibitor and close student of roses, treats fully and plainly, and in an attractive way, with the cultivation of roses in Australasia. He has been assisted by leading rosarians in all the States of the Commonwealth, and in New Zealand, and this book has taken rank as the standard work on the subject. It contains a vast amount of well-presented information, which makes it eminently useful to both beginners and advanced students of roses. The illustrations are superb.

The Dahlia in Australia. By E. E. Pescott. 122 pages ; illustrated. Price, 2/6.

A book for all lovers of dahlias. Mentioning close on 200 varieties, it gives a wealth of interesting information about dahlias, and clear directions as to the best methods of growing them.

Agriculture. A Textbook for New Zealand Schools and Colleges. By R. P. Connell and J. W. Hadfield. 421 pages ; fully illustrated. Price, 6/6.

This clear, admirably arranged and splendidly illustrated book met with a chorus of hearty commendation from all classes of men interested in agriculture. The "Sydney Morning Herald," for example, described it as easily the simplest and most comprehensive volume dealing with elementary agriculture which has yet been published south of the Line. "The most valuable contribution we have had to the agricultural literature of the Dominion," is the verdict of "The New Zealand Farmer." Authorities agree that it is not only the best textbook for schools, but also that it would be of great value to practical farmers.

Pasture Plants and Pastures of New Zealand. By F.W. Hilgendorf, M.A., D.Sc. 100 pages ; illustrated with line drawings of principal grasses. Price, 2/6.

In this useful manual for farmers and agricultural students the well-known biologist at Canterbury Agricultural College, Lincoln, helps the man on the land to improve his pastures. Aids to the identification of various grasses are given.



There are tables of good grass mixtures. The book is one that no New Zealand pastoralist can afford to be without.

Wheat Production in New Zealand ; A Study in the Economics of New Zealand Agriculture. By Prof. D. B. Copland, M.A. With a chapter on "Improvement in Wheat by Selection in New Zealand," by F. W. Hilgendorf, D.Sc. 311 pages. Price, 9/-.

Public men, farmers, and everyone else concerned with rural industries should read this important and very useful book. It is the result of much careful research by an economist of standing, into a subject of very great importance to New Zealand. The field of research was a big one, but Mr. Copland investigated it carefully, and this illuminating treatise, in which definite conclusions of great moment were arrived at, was hailed as invaluable.

Soils and Manures in New Zealand. By L. J. Wild, M.A., B.Sc., F.G.S. 134 pages ; illustrated. Price, 2/6.

Written for the practical farmer, and avoiding, as far as possible, the use of unfamiliar technical terms, this is not a mere book of instructions, but a simple statement of the more important truths and general principles of the management of soils and the use of manures. It helps the farmer to increase greatly the productivity of his land. The author was lecturer in chemistry at Canterbury Agricultural College.

Sheep and Wool Industry of Australasia. By Henry B. Smith. 190 pages ; well illustrated. Price, 9/-.

A practical handbook for sheep-farmers and wool-classers, with chapters on wool-buying, and the selling of sheepskins and kindred products.

The Pastoral Age in Australasia. By James Collier. 345 pages ; illustrated. Price, 6/-.

A very informative survey of the industry in the Commonwealth. "The work," says "The Town and Country

Journal," "will stand as one of the most interesting and valuable of the Australasian publications. •

Dairy Farming in New Zealand. By W. D. Powdrell, M.P. With a chapter on "Some Common Diseases of Dairy Cattle," by A. A. Johnson, F.R.C.V.S. 104 pages ; illustrated. Price, 2/6.

This straightforward handbook by a successful dairy farmer of much experience, assisted by other experts, presents, without waste of words, but also without loss of lucidity, the whole art of dairy farming, from how to get a start, and the choice of a dairy farm, to the economics of the business. Everyone interested, actively or passively, in the industry will find the book of great value.

Money in Bees in Australasia. By Tarlton-Rayment. 292 pages ; 100 illustrations specially drawn by the author. Price, 9/—.

A concise, explicit and eminently practical book, conveying the elementary as well as the more advanced phases of practical apiculture. It is written, from the Australasian standpoint, by an experienced bee-farmer, and its value is increased by a section in which the nectariferous values of Australian plants (many of them common to New Zealand) which are either a boon or a curse to the bee-farmer are discussed. In short, it presents the whole art of bee-keeping as applied to Australasia.

Cream Test Ready Reckoner. By Haakon Dahl. Price, 4/6.

A book of tables that has been compiled at the urgent and repeated request of dairy farmers and factory managers throughout New Zealand. Every supplier of cream will find the test tables of valuable assistance, while it is a distinct convenience to have a money reckoner in the same book. All the tests are calculated according to official advice.



BOOKS FOR THE YOUNG.

Fairy Tales by Edith Howes.

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Written by Edith Howes ; illustrated by Alice Polson.
Price, 1/6 each.

"The stories are delightfully quaint and rich in the magic of fairy lore, and each one points a moral which makes an appeal to the most childish imagination," runs one of the many highly appreciative reviews of these delicate fairy tales. But the moral does not obtrude, for Miss Howes is skilled in knowledge of the child mind. As another critic remarked, she is possessed of a very pretty fancy, and the power to lend a fine air of reality to a cleverly imagined conceit. Other critics, again, have commented that her genius is akin to that of the evergreen Hans Andersen, and have applied to her E. V. Lucas's judgment upon the immortal Hans : "To read his tales is an education in optimism and benevolence." Praise of a writer of fairy tales can go no higher than the tracing of a literary kinship with Hans Andersen. That it is justified thousands of delighted children in Australasia will testify. Each of these books contains three entrancing stories, sympathetically and beautifully illustrated in colour and in line by Alice Polson.

Isabel Maud Peacocke Books.

The Bonny Book of Humorous Verse. First Book.

The Bonny Book of Humorous Verse. Second Book.

Written by Isabel Maud Peacocke ; illustrated by Trevor Lloyd. Price, 1/6 each.

Miss Peacocke is a well-known New Zealand poet and novelist. These two books of bright, amusing verses, about things that children think and play, are just the kind that children love. Humorous fancies, a deep knowledge of children and their make-believe ways, and clever technique go to

the making of these books. Trevor Lloyd's illustrations, in colour and in black and white, are irresistible.

Piccaninnies.

Sand Babies.

Sand Playmates.

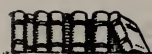
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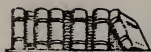
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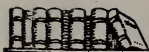
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